Section 9 - Jesuitica

WOODSTOCK LETTERS

Vol 75 - 1946

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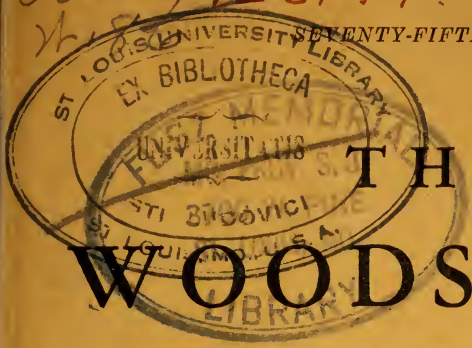

THE WOODSTOCK LETTERS

Ad Maiorem Dei Gloriam

VOL. LXXV, No. 1 MARCH, 1946

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French Jesuits in Western Pennsylvania

(For Circulation Among Ours Only)

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THE WOODSTOCK LETTERS

VOL. LXXV, No. 1 MARCH, 1946

THE WOODSTOCK LETTERS REORGANIZES

Celebrating Its Seventy-Fifth Year

THE EDITOR

With this issue THE WOODSTOCK LETTERS begins its seventy-fifth year of continuous publication. It looks back over those years with deep gratitude to God and to the many Jesuits of the present and the past whose labors have made such a long period of service to the American Jesuit apostolate possible and fruitful. Without the generous and often heroic efforts of many Jesuits throughout the whole Catholic world, whose apostolic pens have filled these pages through the years, THE WOOSTOCK LETTERS could never have come to the Diamond Jubilee of service on whose threshold it stands today.

The first volume of THE WOODSTOCK LETTERS contained 208 pages. That was in 1872, and every one of those pages was set by hand—by Jesuit hands here in the newly founded first American scholasticate. Any one who has experience of the toils of printing will understand what a heroic labor that was. It was paralleled, however, by the devotion of other Jesuit hands, in hospitals, universities, and home and foreign missions, giving over their precious hours of rest to the task of sharing their apostolic experience with all

their fellow American Jesuits, in order that all might have the inspiration of familiarity with the details and the progress of the common apostolate which their common prayers made strong.

In 1872 THE WOODSTOCK LETTERS was the only written medium which all the American Jesuits had in common. Today, seventy-five years later, it still remains the only publication whose pages are "home" to all Jesuits of the eight American Provinces. It is still the one common voice by which any American Jesuit may speak about the Society to all of his brethren in the Assistancy, without fear of being overheard beyond the limits of our Jesuit family.

In 1872 there were about 850 Jesuits in America. Today there are, according to the most recent figures, 6072 members in the eight Provinces of our American Assistancy. As we thank God for such extraordinary growth, it is our conviction that these great increases in our numbers multiply, rather than diminish, the opportunities for service to our common apostolate, which brought THE WOODSTOCK LETTERS into being. To meet the challenge of this greater opportunity, we have undertaken the reorganization which is here to be described. It is a reorganization which should result, if the hopes of its planners are realized, in such heightened usefulness to all phases of our American Jesuit life that the whole Assistancy will be enriched by it and the toil of its achievement more than amply repaid.

By way of summary description, this reorganization of THE WOODSTOCK LETTERS is to consist in the refurbishing of those departments in its pages which have become familiar through the years, such as the "Varia," "Obituaries," etc., and in the addition of new departments which changing circumstances and the developments of more recent years make desirable. The character of the reorganization and our hopes for its fruitfulness will appear from a description of each of the several department into which our efforts will henceforth be directed.

Books.—As quickly as our organization for the purpose can be perfected and produce results, the book-review section of THE WOODSTOCK LETTERS will become a *complete* record of all books published by Jesuit authors within the whole American Assistancy. To this end we have already contacted all the important American publishing houses and the Socius of each American Province. We hope by this means to provide an accurate and up-to-the-minute record in which one may learn at a glance the volume, the character, and the distribution of all contemporary book-writing by American Jesuits.

The Varia.—This department, which has been a favorite section of THE WOODSTOCK LETTERS through many years, is to remain largely unchanged in its general character. It will continue to devote itself to the brief highlighting of interesting or inspiring events which transpire in the current story of the life of each of the American Provinces and in Jesuit labors throughout the world. At the same time, plans are already well advanced which will bring a greater volume of such reports before the editor of this department, and thus improve the usefulness of his pages.

Annual Chronicle of the Assistancy.—This will be a new feature of THE WOODSTOCK LETTERS. At the close of each year this Chronicle will present in brief resumé the story of all major developments in the life of the Assistancy as a whole through the course of that year. New Jesuit communities which have been founded, important works which have been begun or ended, new Provincials who have been appointed, together with a summary of vocations, ministerial works, and educational achievements, will be brought together into the compass of this one chronological narrative of the year, briefly and concisely told.

Obituary.—For decades this was one of the outstanding departments of THE WOODSTOCK LETTERS. Generations of Jesuits were inspired by the reading of its

pages in the refectory, by the example from the lives of their fellows which it furnished. In recent years the Obituary section has been handicapped by our inability to make its coverage adequate. Many outstanding Jesuits of the Assistancy were not recorded in its pages. It is our hope that the changes within our organization will prove equal to the task of remedying this situation and making the Obituary department the inspiration to the whole Assistancy which it should be. We are confident that the cooperation without which this cannot be achieved will be found.

The Missions.—This will be a new department in THE WOODSTOCK LETTERS. The communications which once poured in to us from the missions where American Jesuits are laboring for Christ have been diverted in recent years to the New York headquarters of "Jesuit Missions," and to the several provincial mission journals. This is, of course, as it should be. But this move to stimulate interest and financial support among the laity, necessary as it is, should not and need not be at the cost of universal interest and spiritual support among our own Jesuits here at home who are the audience to which THE WOODSTOCK LETTERS is addressed. The editorial staff at "Jesuit Missions" has agreed, therefore, to take over some pages of THE WOODSTOCK LETTERS for a periodical presentation of conditions and events in all the American Jesuit missions as a whole. In this way many details which would not be proper for publication in mission magazines for externs can be brought to the knowledge of all of Ours in the whole Assistancy. To this general survey will be added such reports from individual missions as may reach our office and hold promise of universal interest.

Historical Notes.—Under this heading we have published from time to time brief items of research which shed light upon the more remote details of our common Jesuit past. We have made preparations to

expand the coverage of this department by publishing henceforth, as they become available to us, such documents from the archives of our older houses as may be of interest generally or of considerable value to students of American Jesuit history.

Main articles.—These will be, as in the past, of two kinds—extended descriptions of more important American Jesuits enterprises of our own day, and articles of historical research into the inspiring past which is common heritage of all American Jesuits. Father Moore's description of the new China mission of the California Province and Father Weiss' study of the coming of Christianity to the lands which are now the territory of the New York Province (both of which will be found in the pages of this present issue) will serve to illustrate these two types of articles which have always been the main concern of our magazine. It is by publication of such articles as these through seventy-five years that THE WOODSTOCK LETTERS has become the repository of the richest traditions of our common past and, through the refectory reading of its pages, the link to that past for many generations of American Jesuits. Our Jubilee reorganization aims only at deepening and widening the usefulness of that service.

In this connection it is our pleasure to be able to announce that the complete and cross-referenced *index* to the entire series of THE WOODSTOCK LETTERS, for which desire has been expressed so often during the past twenty-five years, is now nearing completion. The labor has been a vast one and has been proceeding for nearly four years. Its compilers have been sustained, however, by a growing appreciation of the richness of the treasure which their long task will open to students of our American Jesuit past. The complete index will constitute a full-sized volume and will come abreast of current issues during the present Jubilee year. It is hoped to publish the work in 1947.

From this description it will be clear that THE WOODSTOCK LETTERS is not endeavoring, in this reorganization of its editorial resources, to become a new magazine. Our ideal is only to be a better edition of the same magazine we have always been, to be, to more than six thousand American Jesuits, what THE WOODSTOCK LETTERS was to American Jesuits when they numbered less than a thousand.

THE WOODSTOCK LETTERS celebrates its Diamond Jubilee in the realization that it is the oldest Jesuit-written magazine in the United States, and one of the oldest continuously published magazines in the whole Society. Our duty to that dignity, however, is more than just one of pride in the devoted efforts of so many Jesuits who have made it possible. We are conscious that is also a duty of continued and increasing excellence for the future. For that, we need, in addition to our own efforts, the continued and increasing cooperation of our brethren throughout the American Assistancy. We appeal confidently for that cooperation. Where we fail to learn of and ask for a record of some major American Jesuit enterprise, we ask you to remind us or send us that record unasked. Any manuscript from any American Jesuit will be welcomed in these offices!

THE WOODSTOCK LETTERS is, as we have said, the only written medium which all American Jesuits have in common today. It is the one common voice which reaches to every member of all eight American Provinces. Our hope, in this year of its Jubilee, is that it may continue to speak in accents worthy of what is now the largest Assistancy in the Society and may realize the possibilities for service to our common apostolate which open before it.

JESUIT MISSION YEARS

IN NEW YORK STATE

1654 TO 1879

ARTHUR A. WEISS, S.J.

First Period: 1654 to 1711

The year 1654 marks the beginning of organized missionary activity within the boundaries of the present New York Province.[1] On the 13th of August of that year, Father Simon Le Moyne, S.J., wrote the following two sentences in his diary: "In the name of the Superior-General of all the missions of our Society in these regions (i.e. Father Jérôme Lalemant) I began by planting the first stake for a new cabin. This corresponds to our French custom of laying the foundation stone of a new building." This precious stake was driven at a place not far distant from the present city of Syracuse, New York, where almost three hundred years later the New York Province of the Society of Jesus was to erect Le Moyne College, named after the saintly old Jesuit missionary. Here is the story.

Father Simon Le Moyne had entered the Society of Jesus at Rouen in France when a boy of eighteen. Ever since 1638 he had been in Canada, working chiefly in the various missions among the Huron Indians. By the end of 1650, however, the Hurons, overcome completely by their savage Iroquois neighbors, had ceased to exist as a distinct people. With their Huron allies annihilated, the colonists of Canada were seriously thinking of giving up the struggle against the Iroquois and of returning to France. But

[1] Neither St. Isaac Jogues, St. Jean de la Lande and St. René Goupil nor Father Bressani and Father Poncet had come to New York as members of the New York Iroquois Mission, which at the time of their coming had not yet been inaugurated.

the situation was saved by the return from France of an outstanding Catholic, M. de Maisonneuve, first governor of Montreal and newly appointed Commandant.

When they heard of the arrival of the new Commandant, the Iroquois decided to come to terms. A treaty was called for and a French delegate had to be sent to the Indians. Father Le Moyne, then about fifty, was chosen. Le Moyne kept a careful diary of his journey from Quebec. Having left on July 2, 1654, he arrived at the chief village of Onondaga on August 5th. On the 10th the first council was held on Indian Hill over against the present Pompey with Lake Onondaga gleaming in the sky-line beyond. On the 13th of August he convoked the council again and it was at this second convocation that the "foundation stone," already referred to, was laid.

The entry in Le Moyne's diary for the 16th is of historic interest. It reads: "On the 16th we arrived at the entrance to a little lake in a great basin that is half dried up: I take the water from a spring of which these people dare not drink, as they say there is an evil spirit in it which renders it foul. Upon tasting it, I find it to be a spring of salt water, and indeed we made some salt from it, as natural as that which comes from the sea, and are carrying a sample of it to Quebec." Out of this beginning began the salt industry that gave the city of Syracuse its start. A splendid monument has been erected in one of the parks at Salina depicting the scene related in the diary.

On his return to Quebec Father Le Moyne started from a place a little southeast of what is now Manlius, N. Y., halting on the journey at a fishing village probably near the present village of Phoenix. He ends his diary of the return journey as follows: "They put me ashore four leagues above the settlement of Montreal, and God gives me the strength to reach that place before noon and to celebrate Holy Mass, of which I had been deprived during my entire journey. We arrived at Quebec only on the eleventh day of the

month of September of this year 1654." Thus Father Le Moyne's first diplomatic mission to the Iroquois came to an end. It marks the beginning of Jesuit mission activity in New York State, as the Superior decided to send two priests to build a mission house on the foundation which Father Le Moyne had laid. Father Claude Dablon and Father Joseph Chaumonot were chosen and on October 7, 1655, they started up the St. Lawrence. The missionary beginnings of the future New York Province were under way. God was to bless the work.

Father Dablon had just arrived on the Canadian mission when he was sent to the Onondagas and knew not a word of Iroquois. His talents as a musician, however, helped to gain him an introduction. The Indians literally swarmed to the little chapel that had been built at Ganentaa to hear him play on his flute and learn the music of the hymns whose words Father Chaumonot could readily supply. Father Chaumonot had unusual facility with the Indian languages, being able to learn a dialect within a month's time. He had written a Huron grammar and the Indians themselves admitted that he surpassed all of them in oratorical powers and in the art of coining words.

There is a granite shaft, about eight tons in weight, erected at a point two miles south of Manlius, N. Y. This place is known as Indian Hill. On the shaft is the inscription: "In a bark chapel on this spot the Holy Sacrifice of the Mass was first offered in New York State by Rev. Joseph M. Chaumonot, S.J., Sunday, 14 November, 1655." The "chapel" was the cabin of an Indian convert woman, Madeleine Teotonharason. Three days after this first Mass, the Fathers tell us: "We were taken out to make measurements for a chapel. It was erected on the following day. It is true that all our noble and precious metals were only bark. Upon its completion it was consecrated by the baptism of three children." After that another chapel was opened in the town of Onondaga, two miles away. The description in the "Relations" which these first

two missionaries give us of this part of western New York is fascinating. Among other things, they describe the neighboring salt springs, a sulphur spring which has been identified in the town of Bristol, and an oil spring which was probably in the town of Cuba, Alleghany County.

All seems to have gone well with this first mission. The Onondagas even asked for more white men, for in midwinter of 1656 they held a council. The result of this council was to inform the two missionaries that besides the blackrobes they also wanted a colony of Frenchmen to come among them. Father Dablon had to make the journey to ask for the colony. It meant virtually walking in midwinter from what is now Syracuse, New York, to Quebec, Canada. The diary Father Dablon kept of the journey records what Campbell calls "an act of heroism equal to anything we have in missionary annals."

The Governor at Quebec consented to send fifty French colonists. With them went seven Jesuit missionaries—Father Dablon, Father Le Mercier, Superior, two other priests and three coadjutor brothers. The party set out from Quebec on May 6th and reached Lake Onondaga on July 11th. They erected a blockhouse at a site which is now Liverpool, N. Y. Thanks to the new recruits, the Onondaga mission continued to prosper. By the end of 1656 all five of the Iroquois tribes had been visited.

But this first attempt to plant the Church in New York was to have an abrupt close. Father Paul Ragueneau,[2] who was Superior eight years before, when the Huron Mission came to an end, had been appointed Superior of the new Iroquois mission in 1657. It did not take him long to sense the trouble that was brewing. He received secret information

[2] It is to Father Ragueneau that we owe the majority of our "Jesuit Relations". Thirty-five years before Father Hennepin, he described the falls at Niagara as "a cataract falling from a frightful height." He returned to France in 1662 and spent the remaining years of his life as Procurator of the missions he had served so well.

that the Indians had planned a general massacre. There was no course left but flight. The missionaries in the outlying stations were called in gradually and on March 20, 1658, in the dark of night the entire French colony stole out in boats across the lake to the ice-bound river. After a month's blind battle with the elements, without guides, without food, the colonists and missionaries reached Quebec. The massacre of every white man in Iroquois territory had been averted.

When the Indians realized that their plot had failed, they again took to the warpath and for the next two years missionary work in New York came to a standstill. But one day in June of the year 1661, a strange thing happened. A Cayuga chief approached the French garrison at Montreal and asked for a black-gown to minister to some Iroquois converts and to a number of French captives at Onondaga. The French were suspicious but the indefatigable Le Moyne offered to go to test the sincerity of the offer. This was to be his fifth good-will mission into the country of the Iroquois. On August 12, 1661, he was solemnly received by the chiefs of the Onondagas, Cayugas and Senecas. The treaty was concluded and plans were made to resume the New York Mission. Le Moyne, its founder, was eager to return but his health was shattered. The veteran missionary died in 1665.[3]

Not till 1667, however, was it safe to send any of the Fathers back to the Iroquois. In that year three left,

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[3] It is worthwhile mentioning at this point a report dated October 26, 1663, which Msgr. Laval, Vicar Apostolic of Canada, made to Propaganda in Rome. The report speaks of Jesuit missions on Long Island and among the Mohican Indians on the east side of the Hudson, near the Hoosick River, in the vicinity of the present Schagticoke in Rensselaer County. (Cf. Hughes, *The History of the Society of Jesus in North America*, Vol. II, Text, page 140). Whether the missions were merely contemplated at this time or actually undertaken has not been ascertained. We know that a number of the Mohicans referred to became Catholics and later migrated to Caughnawaga. But Laval's account is an isolated one: it mentions the "two new missions" in New Belgium only incidentally. No additional light on the project has yet been derived either from Jesuit sources or from the Dutch records of the province.

going by way of Lake George into the Mohawk Valley. Father Jean Pierron was left alone at the Mohawk mission. He seems to have had quite a difficult task there, but did not give up hope. He even attempted to teach the Indian boys along the Schoharie how to read and write, but failed. This, almost a hundred years before little Dutch and German boys in the Schoharie settlement had been subjected to the alphabet. Father Jacques Briuyas, recognized as an authority on Mohawk philology, went from the Mohawk valley up to Oneida where he built a chapel, two miles northeast of Munsville, and converted an Erie captive, Catherine Ganneaktena, who was known as one of the "saints" at Caughnawaga. Father Jacques Fremin, then Superior of the New York Mission, started from the Mohawk for the Seneca country where he at once built a chapel. He then set out for the home of the Cayugas, a mile east of the present Cayuga.

Soon after the arrival of these first three missionaries, came the young Father Julien Garnier, the first Jesuit ordained in Canada. Immediately after his ordination he was sent to the New York Mission and began work among the Senecas. This tribe had four large villages which formed the angles of a square. One was at Boughton Hill, south of Victor; the second, ten miles west, near West Mendon; a third, at East Bloomfield; and the fourth, a few miles south of Boughton Hill. It was at the village near West Mendon, ten miles south of Rochester, a little north of the present Lima, that Father Garnier had his headquarters for twenty years and it was from this village that the first Indian convert in New York had come.

This entire district of New York State has many a landmark recalling the site of some Jesuit mission. State Highway 2 from Rochester follows the old Seneca trail to Indian Landing on Irondquoit Bay. This trail was frequently used by the missionaries. U. S. Highway 20 runs across the René Menard Bridge over the Seneca River. The bridge is named after

the Jesuit who had a mission at Onontare, known locally as Fort Hill, in the town of Savannah.

To Cayuga had come Father Etienne de Carheil in 1668 and he worked there for a period of sixteen years. U. S. Highway 20 now passes through this country at Great Gully Brook near the site of Father de Carheil's mission—three and a half miles south of Union Springs. At this place a monument has been erected both to Father de Carheil and to Father Menard, who had worked there earlier. Father de Carheil had written a number of works in the Cayuga language which he spoke with as much ease and eloquence as his mother tongue.

Father Pierre Millet was sent to the New York Mission at the time Father de Carheil arrived there. On the parade grounds at Fort Niagara stands a wooden cross emblematic of the cross planted here by Father Millet. He began his work on the Mission at Onondaga, where he introduced the custom of public penance. Then he was sent to Oneida, with which he was forever after associated. As we turn over the pages of *Documents pertaining to the Colonial History of New York* we find Father Millet's name constantly recurring. He was perhaps the one Jesuit who was most feared as well as most disliked by the English. They would have been delighted to see him killed. While he was at Oneida he had long talks with Peter Schuyler, the first mayor of Albany, who tried to induce him to leave the Indians.

It was now two years since the New York Mission had again been organized and, while there were many hardships and not a few failures, still progress was being made. Seeing that comparative tranquility reigned in the various stations, Father Fremin decided to call a general meeting of all the missionaries. This, the first ecclesiastical synod in New York, began on August 26, 1669, and continued in session for a week. The site of the synod was at Onondaga, capital of the Iroquois Confederacy. The exact spot was the same on

which the first Mass had been celebrated—Indian Hill, between the ravines formed by the west and middle branches of Limestone Creek. This meeting marks the first great landmark in the missionary history of the New York Province.

Five years later another event took place which was to have a very definite effect on the history of the Province. This event was the signing of the Treaty of Westminster, whereby the Dutch ceded New Netherlands to the English. With the English in control, the French mission in New York came upon days that were to bring about a complete collapse. To make up in some part for this failure, the story of Jesuit education in New York City and of Jesuit parochial work in New York and eastern New Jersey was now to begin.

Charles II, King of England, had given the Province of New York to his brother, James, Duke of York, a Catholic. In 1683 James appointed Colonel Thomas Dongan, an Irish Catholic, to be governor. Before Dongan sailed for America, James consulted with the Jesuit provincial, Father Warner, as to the advisability of establishing a Catholic mission in New York. It was decided to send Father Thomas Harvey with Dongan to act as his chaplain and also to found a Jesuit college in the new mission.

Dongan and his party landed at Nantasket, Massachusetts, on August 10, 1683, traversed Long Island and arrived in New York two weeks later.[4] As one goes up the steps of the New York City Custom House, he may see on the left a tablet bearing the following inscription: "Within Fort James, located on this site, the Sacrifice of the Mass was offered in 1683 in the Governor's Residence by the Reverend Thomas Harvey, S.J., chaplain to Governor Thomas Dongan."

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[4] New York at this time was a city of four thousand inhabitants—a very cosmopolitan group speaking eighteen languages. Its northern boundary was the present Wall Street. Beyond the wooden stockade, which gave the street its name, were woods where wild animals roamed and Indians lurked.

Father Harvey was not only to be Dongan's chaplain but he had been commissioned to begin a school. The "Latin School", as it was called, was established in a building which formerly had been used by Episcopalians for school purposes and was located on what later became the site of Old Trinity Church at Broadway and Wall Street. The exact date of the opening is not certain; it was probably the fall of 1684. From two letters of the famous Jacob Leisler we learn that the sons of a number of prominent personages in the city attended and it would seem that the register included even some Protestants. No record has been kept of the number of students. What the curriculum was we do not know either. Doubtless the classics were taught and it is quite probable that the elementary branches were also taught, for, since this was the only Catholic school in the city at the time, it would seem to have been both necessary and advisable to teach the rudiments to the young Catholic children who otherwise could not have attended any school. We know that in special cases permission could be obtained from the General for opening elementary classes (classis abecedariorum). As was the custom in Jesuit schools of the time, no fees were charged. As Foley records in his *Records of the English Province,* the New York Mission existed solely on alms.[5]

Due to the situation which confronted Governor Dongan on his arrival, four other Jesuits were appointed to join Father Harvey. The situation was this. The English authorities had long realized that French Jesuits working among the Iroquois were naturally binding the Five Nations in closer affection to France with the result that not only was much of the Indian trade being diverted to New France but many Indian families were withdrawing to Canada, where they settled in regular towns, Realizing the urgent need of replacing the French missionaries by English, Dongan appealed to the English Jesuits on

[5] Volume VII, Part I, Historical Introduction, cli.

the Maryland Mission. Father Henry Harrison had already been sent.[6] He worked, with Father Harvey as superior, for six years. In 1686 Father Charles Gage and two lay brothers were also sent.[7] Dongan's plan, however, was never carried out. For various reasons, the English Jesuits never got around to taking the place of their French brethren up state. They did minister however to the Catholics scattered throughout New York and eastern New Jersey. Traces of their ministry are to be found from Esopus in Ulster County, N. Y., to Staten Island, and also in Woodbridge and Elizabeth, N. J.

But the New York Mission was doomed. The English and French had already begun their death struggle for the State. Both English and French Jesuits were to meet with forces over which they had little control. During the seventeen years that had elapsed since the first ecclesiastical synod called by Father Fremin, the Iroquois missions had been making steady progress, but with the arrival of de la Barre as governor of Quebec the end came quickly enough. A few weeks after the new governor's arrival, fourteen Frenchmen had been captured and robbed by some Senecas and Fort Saint Louis had been attacked. Reparations could have been easily exacted but de la Barre was all for war. Father Jean de Lamberville, who had now spent nearly fourteen years among his Onondagas, heard of the Governor's determination and began to assail him with letters. The correspondence was voluminous. In particular he pointed out that war could not be waged against the Senecas without involving the other four Iroquois cantons, but to no avail. De la Barre started out with a small army but, before they could get very far, they were overcome by hunger and disease. The Governor found himself recalled to France in disgrace.

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[6] Shea claims that Fr. Harrison had been working in New York City since June, 1683.

[7] I. N. Phelps Stokes, *Iconography of Manhattan Island*, Vol. IV, p. 324; John Gilmary Shea, *The Catholic Churches of New York City*, p. 23.

The next governor, M. de Denonville, came with orders to crush the Iroquois completely. By the time his expedition was ready to start, there were only two Jesuits left working in the Iroquois mission, the brothers Jean and Jacques de Lamberville.[8] The rising power of the English and their increasing influence over the Indians, owing to the blunders of the French governors and the proximity of the cantons to Albany, had endangered the lives of the French missionaries. We have already noted the case of Father Millet.

A crisis came in 1687 when, by dint of treachery and deceit, Governor Denonville had forty Iroquois chiefs sent to France as galley slaves. The Lachine massacres of August, 1689, and the outrages perpetrated for several years along the St. Lawrence were the aftermath of the Denonville affair. True, in 1701 one thousand three hundred Iroquois arrived at Montreal and assented to a treaty of peace and Father Jacques de Lamberville was again at Onondaga with Fathers Garnier and de Guesles among the Senecas. But this renewal of activity only roused the English to a religious fury and they availed themselves of every means to drive the French missionaries out.

The General Assembly passed an act which, although meant as a threat to drive the French Jesuits from the province, served at the same time to eliminate all Jesuits and priests under penalty of perpetual imprisonment. And so the end came when in June, 1709, the last Jesuit to remain at his post, Father Pierre de Mareuil, was arrested by the English Colonial Government. The minutes of the Council under date of June 25, 1709, read: "It is the opinion of this Board that Flatt Bush on Long Island is a proper place to send ye French Priest to." Father de Mareuil remained a prisoner of the English until April, 1711, and then was sent back to Montreal. The *Colonial Documents* inform us that the French Jesuits made repeated

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[8] Father Jacques was the younger. He had the happiness of finding and baptizing Catherine Tegakwitha.

visits to their old missions, often disguised as Indians, and were a continual source of worry to the English. By the year 1711 the mission of the English Jesuits in New York City and vicinity had also been discontinued. When the news of the downfall of James II in 1688 reached New York, a wave of intolerance and persecution swept the colony. Father Gage had already left in 1687. Three years later Father Harrison returned to Europe. Father Harvey remained in hiding for a time, sheltered by some friends. When an opportunity presented itself he escaped to the Maryland Mission, walking the distance from the Hudson to the Potomac. In 1690 he returned to the city under the alias of Thomas Barton and, posing as a tutor in a private family, secretly ministered to the Catholics. He remained in New York for three years and then was once more forced to flee. In 1696 he was back again but the same year left permanently for the Maryland Mission, where he died.

Father Harvey's work in New York City remained fresh in the minds of the Dutch dominies for some time. Ten years after its closing they were still talking of the Jesuit Latin School and its "awful menace to the Protestant religion." More than a century was to elapse before the Society was again to attempt a school in New York City.

Second Period: 1712 to 1804

The next period in the history of the New York Province (a period of ninety-two years) is characterized more by the labors of individual missionaries than by any organized effort on the part of Jesuit provinces in Europe.

In spite of anti-Catholic legislation and the opposition of the English to all Catholic missionary effort, the work went on. We know that Jesuits occasionally came to hear the confessions of Catholic soldiers and to say Mass in the old chapel at Fort Niagara. There

is a tradition at Jamestown, New York, that the first Mass was said there by a French Jesuit in 1762.

In August, 1748, there arrived in Canada a Father Mark Anthony Gordon, S.J., a member of the Province of Lyons.[9] In 1760 he led an Indian colony from Montreal to a piece of land six miles square on the border of Canada and New York in the vicinity of the present Hogansburg. The land had been given by Louis XIV of France to four Indian families from the Jesuit mission at Caughnawaga in Canada. It seems that these families, strangely enough, were relatives of two brothers named Tarbell, Puritans from Massachusetts. The Tarbell brothers had been carried away by the Indians when children and were adopted by the Catholic Indians at Caughnawaga. They grew up there and married daughters of chiefs and with these relatives came to St. Regis.

When Father Gordon joined the Tarbell families with the colony from Montreal, he built a log church roofed with bark. Mass was said here for two years when the church burned down. The same year he erected a better one. The mission of St. Regis is still in existence and the Indian Reservation of St. Regis is now the home of some twenty-eight hundred Indians. It extends over an area nine miles in length and three miles in width and is half in Canada and half in New York. The church property is in Canada.

There are still in existence four faultlessly written leather-bound volumes of Father Gordon. One is a parish register opened in 1762, with the first entries in Latin. After a few pages they are in Indian. The second volume is a hand-compiled French-Indian and Indian-French dictionary. The third is an Indian grammar and the fourth a treatise on Christian Doc-

[9] A register of Propaganda, for some date about 1763, introduces the Canadian list of Jesuit missionaries with these words: "The Mission of Canada, not yet united, but about to be united to the English Province of the Society of Jesus." On this register of names Father Gordon's name appears as "Anthony Gordan". Hughes, *l.c.*, Vol. II, Text, page 600.

trine in the Indian language. Father Gordon stayed with his mission for fifteen years, then returned to Caughnawaga.[10] The Society of Jesus had been suppressed throughout the world.

The effort of Father Gordon to keep up some missionary activity in northern New York was modest enough but it was to be lasting. In lower New York and in New Jersey the same modest efforts were being made, with results that were to bear abundant fruit in the next century. In 1734 Father Joseph Greaton, S.J., of the Maryland Mission, opened a chapel in Philadelphia, where Old St. Joseph's now stands. There were about forty Catholics in the city at the time—twenty-two Irish and the rest German. Here was to be the only parish house for all of New York and New Jersey for at least the next fifty years. Jesuit missionaries, working from Philadelphia as a base, carried on the work which had been inaugurated by the English Jesuits, Harvey, Harrison and Gage. They even managed to visit sections where the French Jesuits had been.

The first of these missionaries from Philadelphia was the distinguished German Jesuit, Father Theodore Schneider. Father Schneider was a member of the Upper Rhine Province and had been lecturer in Philosophy at the University of Heidelberg. He had been Rector Magnificus of the University in 1738.[11] His missionary tours to New Jersey began in 1744. Father Farmer, in a letter to the Rector of the College of Mainz, tells us that Father Schneider "took particular care of the little ones he gathered around him,

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[10] The Caughnawaga Indians took an active part in Braddock's defeat, two Jesuits accompanying them as chaplains. At the opening of the American Revolution a delegation from this same mission of "the praying Indians" visited Washington at his headquarters and offered their services in the cause of the Colonies.

[11] *Records of the American Catholic Historical Society of Philadelphia,* Vol. XLV, No. 2, pp. 179 ff.

founding schools in many places."[12] Having some skill in medicine, he used to travel under the name of Dr. Schneider. Sometimes his real character was found out and he was several times raced and shot at. He had written out two copies of the Roman Missal, each seven hundred pages in length. These missals, carefully written out in his own hand and bound by himself, he used on his missionary journeys. Both copies are extant. Father Schneider died on June 10, 1764, after twenty years of ministry in New Jersey.

Undoubtedly the most famous missionary to New Jersey and New York was Father Ferdinand Farmer, S.J. (Andrew Steinmeyer was his original name). Father Farmer was born in Suabia in southern Germany and was admitted into the novitiate at the age of twenty-five. He lectured at the University of Freiburg in Breslau, but his desire was to go on the foreign missions. He was sent to America in 1752. Six years later we find him working in Philadelphia whence began those long journeys across the entire state of New Jersey up into New York as far as Albany and Troy.

In northern New Jersey especially there were quite a number of German Catholics working the iron mines which had been discovered in the vicinity of Paterson about the middle of the eighteenth century. Each spring and every autumn saw him starting off on his journey along the Delaware River, across country to Pompton, Macopin, Echo Lake and Ringwood in what is now Passaic County, to Mount Hope in Morris County, to West Hoboken in Hudson County, and to Greenwood Lake. Then from Middletown, New York, to Fishkill, New York, where the Baptismal Register shows he baptized fourteen children during October, 1781. During December, 1783, he spent five days with some exiled Acadians who were then at Fishkill. Father Farmer also said Mass for the Catholics em-

[12] *Records, ibid.*

ployed in the brickyards of Verplank, Westchester County, New York.[13]

The roads, at best, were only paths and Indian trails, of which one led from Philadelphia to Trenton, northeasterly to New Brunswick through a narrow waste of thirty miles of country, thence to Elizabeth, where a boat left for New York. Bishop McQuaid, writing nearly a century later, gives us an account of some of the hardships that had to be put up with on the New Jersey mission even in his time. "I remember", he says, "one of my visits to Franklin Furnace. While driving along the wretched road I remarked a dilapidated stone house and hearing the noise of my buggy, a woman came to the door. I soon learned that she was a Catholic. After I saw that my horse was cared for, I asked if she could accommodate me for the night. She showed me a room in which were two beds, and pointing to one she informed me that I could sleep in it and her sister and herself would sleep in the other. For supper we had some soggy bread. Afterwards I heard confessions and then went to the bed assigned to me; but the odors were too much for me, and I returned to the kitchen, saying that I would read my Office. I was a long time at that office, and meanwhile the tallow-dip was growing smaller. A thought flashed across my mind. I went out to my buggy and, wrapping myself in the horse blankets, passed the night tolerably well. Morning came, bright and early, I heard more confessions, began Mass, preached a sermon, as I always did, gave Holy Communion, and then sat down to breakfast. But again that soggy bread, together with a very much salted mackerel swimming in grease. It was too much

[13] There seems to be a tradition in Westchester that during colonial times an elderly Spanish Jesuit, exiled from his native land on account of religious persecution, also traveled by horseback from Pennsylvania to Westchester County. He is supposed to have received the hospitality of the Quakers in the neighborhood of what is now Harrison and Purchase and to have attended Port Chester, Mamaroneck and New Rochelle. Cf. *The Jesuit Seminary News,* Maryland-New York Province. Vol. 16, No. 2, page 7.

for my stomach, so bidding them Godspeed I started again on my journey and did not break my fast till evening."[14] This account of Bishop McQuaid is really modern history and the discomforts of the priests of his day were as nothing compared to those experienced by the Jesuit pioneers.

In 1762 Father Robert Harding, the sixty-year-old pastor of St. Joseph's, began his ten years of missionary work in New Jersey assisting Father Farmer. He died in 1772. The next year came the Suppression. The carrying out of the Papal Brief had been left to the individual bishops. In October, 1773, Bishop Challoner, Vicar-Apostolic of London, formally notified the Jesuit missionaries in America who were under his jurisdiction. The fathers remained at their posts, continuing to labor as secular priests and even to found new missions. We have already noted that at the time of the Suppression there was a Jesuit mission in northern New York under Father Mark Gordon.

During the years of the Suppression Father Farmer continued his great work on the New Jersey and New York missions. Besides this difficult missionary activity he even found time to keep up correspondence on philosophy and astronomy with the learned societies of Europe, continuing his wide reading on these subjects. His library contained many valuable and rare books. He was made a member of the American Philosophical Society and was appointed one of the first trustees of the University of Pennsylvania.

The American Revolution brought a change of attitude towards the Church. In 1784 the New York Legislature repealed the Act of 1700 against Jesuits and other priests The Catholics in the vicinity of New York City then began to gather to celebrate openly the offices of their religion and the first priest to officiate for them was Father Farmer, who came every month from Philadelphia. He organized the oldest Catholic parish in the City, St. Peter's on Barclay

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[14] Joseph N. Flynn, *The Catholic Church in New Jersey.*

Street. At this time the estimated Catholic population of New York City was two hundred.

The year in which the New York Legislature repealed the laws against Catholics was also the year in which Pope Pius VI appointed the Reverend John Carroll, one of the ex-Jesuits of Maryland, as Prefect Apostolic over the thirteen American States, all of which constituted one diocese. The next year the Sacrament of Confirmation was administered for the first time on the Island of Manhattan by the new Prefect Apostolic. Father Farmer was appointed Vicar to Monsignor Carroll, and he continued in that office until his death on August 17, 1786, after completing a final missionary journey to New York.

Father Farmer's work in New Jersey was continued by the Fathers at St. Joseph's. We know that Father Francis Beeston, while pastor in Philadelphia, visited Hibernia and Mount Hope in Morris County in October, 1787, and Charlotteburg in Passaic County the following year. A Father C. Vincent Keating had attended to the mission at Mount Hope also.

The fifth pastor at St. Joseph's was Father Lawrence Graessl, a young German priest who had been in a Jesuit novitiate at the time of the Suppression. Father Farmer had induced him to forego a prominent post in Munich in order to take up the mission work among the Germans of Caesaria, as New Jersey and New York were then called. We have records of two journeys which Father Graessl made to Charlotteburg in the year 1793. Bishop Carroll had proposed him to Rome as Coadjutor, but his death in October, 1793, while attending the yellow fever patients in Philadelphia, prevented this appointment. With the departure from Philadelphia in 1799 of Father Leonard Neale, afterwards second Archbishop of Baltimore, the Augustinians and secular priests took over the New Jersey missions. Later, however, Father Anthony Kohlmann, S.J., and Father Peter Malou, S.J., were to visit Madison, Macopin and Paterson.

With the departure of the Jesuits from Old St. Joseph's in 1799 the second period in our history draws to a close.

The Catholic population after the Revolution had been increasing by leaps and bounds, due chiefly to Irish and German immigration. For instance, St. Peter's parish in New York City had risen from not quite four hundred Catholics in the year of Father Farmer's death to one thousand four years later, and in 1802 the number was 4,460. But the ranks of the twenty ex-Jesuit missionaries had been sadly depleted: death had taken all but seven. The harvest was becoming always greater and the laborers fewer.

(*To be Continued*)

THE YANGCHOW MISSION OF THE CALIFORNIA JESUITS IN CHINA

PIUS L. MOORE, S.J.

With the recent appointment (December, 1945) of V. Rev. Paul W. O'Brien, S.J., as First Superior of the California Jesuits in China, readers of the Letters will be interested in a brief history of the new mission field confided to the care of our American Jesuits in the Chinese Republic. Father O'Brien, the new American Superior of the China Mission, went to China in 1932, and after careful study of the Chinese language, returned to America for a doctorate in the University of California. He acted for a year as secretary to Bishop Yu-pin, while the latter was in the United States, exiled from his See of Nanking, China. Father O'Brien returned to China in November. At present there are 40 Jesuits of the California Province, two of these native Chinese, on the China Mission.

Geography of the District—Almost directly across the Pacific ocean from California is the Province of Kiang-su, one of the twenty-two provinces of China. Though next to the smallest of the provincial divisions, Kiang-su leads all but one in the density of its population. The silk of the Province is said to be the best in the world. It has also the most important cotton district in China. In the same Province of Kiang-su is located Shanghai, the largest city of China, as well as Nanking, the capital. The Province contains the most foreigners and the largest number of foreign-educated Chinese. In fine, as Carl Crow in his Handbook of China tells us: "Kiang-su is the most cultured, the wealthiest and the most progressive of the provinces of China." The Yangtse River winds its way to the ocean through the southern portion of the province.

About one hundred miles inland from the China coast, the Imperial or Grand Canal crosses the Yangtse. Here we enter the territory of the new Yangchow Mission, located in the western part of the Kiang-su Province and extending northward on either side of the Grand Canal, a distance of one hundred and eighty miles. The Mission takes its name from Yang-chow,

an ancient, walled-city of 300,000 souls, located on the west bank of the Canal. Since the central city of the section, Yang-chow, is the headquarters of mission activities, the "Mission of the Grand Canal" can well become the popular name of the new mission-field. This Canal, one of the minor wonders of the world, was begun in 608, A.D., by the Emperor Yang-ti (Yang-tee), who constructed the most ancient portion of the Canal, connecting the Yellow River in the north with the Yang-tse-Kiang. This longest artificial river in the world, running through four eastern provinces of China, its entire length now reaching 1,000 miles, was built with immense human labor and was completed in 1283, more than two centuries before the discovery of America. The main purpose of the Canal was to transport tribute rice to the imperial granaries in Peking and to provide safer communication between north and south. Six of the larger cities of the Yangchow Mission are located on the Canal. Travel throughout the section (there are no railroads) is mainly by canal boats, though, before the war, bus lines bordered the Canal for a distance of two hundred miles.

A Bit of History.—Marco Polo, the great Venetian traveler, who spent seventeen years in China from 1271 to 1288, lived three years in Yangchow and wrote of the luxurious palaces and gardens found in the city at his time. But Yangchow's interest to our readers begins with September, 1598, when two early Jesuits, Fathers Ricci and Cattaneo, passed through the City en route from Nanking to Peking by way of this same Canal. But Yangchow was not to have its Jesuit missionary till more than twenty years later when in 1620, Father Julio Aleni, reached the City. It was the same year that the "Mayflower" bore the Pilgrim Fathers to their landing on the shores of New England. Like Marco Polo, Father Aleni was a Venetian. He probably reached his mission in Yangchow a few months earlier than the arrival of the Plymouth colonists on our eastern shores, for the misson records state that

on March 25, 1620, Father Aleni baptized in Yangchow the great mandarin, Ma San-ki (kee) and his son, Philip. These two Chinese Christians head the list of baptisms of this period. Other Jesuit Fathers soon entered the field and evangelized all the cities along the Grand Canal. Father John Gabiani built a church in Yangchow and later died there, the only Jesuit of the Old Society buried in that City. His grave is pointed out near the west gate of the City, outside the walls of the town. The mission work of the early Jesuits in this field must have been fairly extensive for those days since eight Fathers, mostly of Italian nationality, are mentioned by name as laboring in this mission field. At Hwai-an, the largest city in the northern section, are laid to rest a Belgian, an Italian and a Portuguese, all Jesuits of the Old Society. The hallowed graves of these Jesuit comrades of more than two centuries ago will give inspiraton to our American missionaries journeying for the same loving Master as did they, "fishing for souls" along the Imperial Canal.

The Mission Re-Established.—Due to the suppression of the Society (1773) and to many local persecutions, both shepherds and flocks were dispersed in the early Jesuit missions throughout China. When after an absence of seventy years, the first members of the restored Society returned to China in 1842, it took a decade of years to revive the faith and to gather together the scattered Christians in the populous districts about Shanghai. To these wandering sheep the French Jesuits gave their tender care before proceeding up river in an effort to bring back to the fold the old Christians of other sections of the Kiang-su Province. In 1849, Father Aloysius Sica, S.J., a Neapolitan, made an extensive visitation of all mission centres as far inland as Wu-hu, about two hundred and fifty miles up the Yangtse. But not until twenty-five years later was a church built in Yangchow. The present church dates from the year 1900. It does not appear that the number of Christians in the region of

the Grand Canal ever exceeded 3,000, at least in modern records. Twenty-five years after the return of the Jesuits, Protestant missionaries began work in Province of Kiang-su. The first of the sect to come to Yangchow was the Rev. J. Hudson Taylor, who arrived in 1868, the founder of the China Inland Mission, a Presbyterian, held in veneration by his co-religionists.

But during the past century the Grand Canal district did not prove a fertile field for the seed of the gospel. There were very few conversions. The Chinese were indifferent to Christianity, even hostile on two occasions when they burned the orphanage and pillaged our mission property. As there was little fruit to their labors, it was not possible for the French Fathers to give their attention to the region when so many other sections with large populations of Christians and of well-disposed pagans eagerly sought their care. Most of the old Chirstians along the Grand Canal were to be found in the two southern counties or "shiens," about Yangchow and Kao-yu. For this work, missionaries none too youthful for the task, were assigned to the field. Though some desire for the faith has shown itself during the last decade, and some young priests are now working in the district, the number of baptisms for the last year on record (1941) does not exceed 320 adults. However, a kindlier feeling manifests itself toward the Catholic Mission in Yangchow City since the coming of the Sisters, the Helpers of the Holy Souls, ten years ago. Their charity to the poor and the aged, as well as medical dispensary work, has made an excellent impression. Jesuit work, too, expanded.

Berchmans College, Yangchow, soon to be taken over by our American Jesuits, was established twenty-five years ago, namely, 1920. It is a Chinese Middle School, with Chinese and French Jesuits in charge. Fortunately the college remained open all during the war, not even conforming wholly to the curriculum imposed by the Japanese upon other schools of the

City. Father Joseph Ting, S.J., Director of the college, with his keen sense of diplomacy, told the Japanese authorities that the Catholic Mission does not mix in politics and that to make such changes as were asked of him, he would have to refer the matter to his ecclesiastical superiors. He evidently got by with it; for while Berchmans College went along following its usual prospectus, the Protestant and other schools of Yangchow made radical changes in their courses. Then, when the fall of Japan came, these other schools were branded by the populace as having co-operated with the enemy and there was a sudden exodus from the City of School Directors, as well as of professors, to flee the ire and possible execution decreed by the citizens of Yangchow! But Berchmans College is now the pet of the City, with the consequent rush of Chinese students to be enrolled in her courses. The other schools, as Father Ting writes, with nearly 3000 students waiting admission somewhere, have not yet been able to re-organize and open their doors to the peaceful pursuit of knowledge. "Had we the buildings and the personnel," pleadingly writes the Chinese Director of Berchmans College, "how hopeful would be our Christian educational prospects in the central city of the New Mission Field of our American Jesuits." The Girls' Middle School, under the French and Chinese nuns, is also looking forward to expand in new buildings and larger grounds. The combined number of boys and of girls under Catholic direction in the Yangchow schools is about twelve hundred. There are five Jesuit teachers at Berchmans College and seven nuns teaching at the Girls' School. Lay professors, many of these still pagan, supply the additional staff, while our missionaries prayerfully wait for the coming of help to carry on their work in this field.

Yangchow Mission Confided to The Care of Americans.—In March, back in 1941, it was decided by the French Jesuits to offer the Yangchow section of their mission field to the American Jesuits of the California

Province, working with them in China since 1928. Though some years previously it was planned to have our Americans take over the Hai-chow mission, farther north, it was thought better to give this smaller field to another group of missionaries, the Congregation of the Immaculate Heart of Mary, commonly called in China, the "Belgian Fathers." Rev. Father General fully approved the change to the Yangchow section, along the Grand Canal. American Jesuits in China are well pleased with the exchange of territory, since it brings our mission work nearer both to Nanking and Shanghai, and thus helps to centralize our activities and to make communications more convenient. By the Nanking railway and bus service one may reach Yangchow in seven hours from Shanghai; whilst Nanking, the capital, is but fifty miles distant and may be reached by bus and ferry service across the Yangtse. Regular passenger and cargo ships ply between Shanghai and up-river ports; smaller boats going to cities on the Grand Canal. Beside the water traffic up the canal, good bus service is available throughout the entire length of the mission field.

The chief asset of this new mission field is the great number of souls found within a comparatively small area. The pathetic aspect of the whole region, exciting the zeal of every missionary in the field and at home, is the heavy cloud of pagan darkness hanging over the immense population of the four and a-half million souls! The twenty-seven hundred (2,737) Christians found scattered amongst them makes indeed a "timid, little flock." The smallest of the eight counties of the district far out-numbers the whole population of the State of Nevada, and another county has 140,000 more people than the State of Oregon. Briefly, since such comparisons are odious to some, the population of the Yangchow Mission is greater than that of the Oregon Province of the Society of Jesus! The number of souls to be saved there is more than half that found within the limits of the home Province of California. It is well known that in our Western

States the areas in square miles is very great and some priests have large territories assigned them; but the number of souls is small. Taking the average of ten missionaries now in the Grand Canal Mission, it is easy to see that there are 450,000 souls to every priest. Contrasted with our small group of Catholic missionaries—only twenty-four even when counting both Priests and Sisters in the Mission,—there are no fewer than eighty American and British Protestants working in the same field. Obviously, the greatest need of the New Mission (though every field in China reports the same) is missionaries. It is a pity that apostolic laborers cannot be more generously distributed in these populous districts. There is a mission adage: "Wherever you have missionaries, you have converts." An increase in the number of Christians gives courage to the small band of the faithful. But the baptismal record of our latest year is all too small to be encouraging, though it allows an average of thirty-two adult conversions for every missionary in 1941. At this rate, humanly calculating, it would take over 12,000 years for the conversion of the Chinese in the Grand Canal Mission alone;

It is evident from these considerations, that the mission field confided by the Church to our American Jesuits in China is immense and the laborers, indeed, few. To reap such a harvest (4,537,870 souls) with but a handful of reapers seems impossible. Can they go "even once around" the great field?

An Emperor's Dream.—The Chinese Emperor, Yang-ti, way back in the seventh century, dreamed that he and his peope could construct a river, long and broad and deep, as any other useful river within his empire. He issued an imperial edict that every able-bodied man, living within a thousand li (Chinese miles) must take pick and shovel and basket, and go to work on his great river. Men obeyed. North and south of Yangchow the laborers toiled till the Grand Canal was completed,—a world-wonder of early hydraulic engineer-

ing; a waterway longer than either the Ohio or the Colorado River. The Emperor's dream had come true.

A Jesuit Dream.—Up and down this very same canal, a thousand years later, move a dozen American Jesuits. They are thinking thoughts and dreaming dreams. If Yang-ti here accompished the impossible, why can't we? Upon this fair land and loveable people the light of Christianity has not yet dawned. The demon of superstition is everywhere. All this must change. Christ's men will build a highway into the heart of paganism, that to every soul in the Canal Mission may come the priceless blessings of the true faith. The emperors of China had at their command thousands of workmen, toiling for years to complete the Canal. But our mission hands are always few. The work of God is done by light shifts. Their project will begin with but ten apostolic workmen, building a channel for the saving waters of grace. It can be done. With persevering effort, aided by our prayers, these heroic men will cut through the mounds of paganism a Christian highway. And this Yangchow Highway of their dreams will become China's *El Camino Real—the King's Highway.*

THE PHILIPPINE MISSION 1945

H. DE LA COSTA, S.J.

This article is a supplement to the account of the Philippine Mission which appeared in the October, 1945, issue of THE WOODSTOCK LETTERS. Certain aspects of the Battle of Manila not covered in that report are briefly described. Jesuit participation in the work of relief and the first steps towards the reconstruction of the Mission are summarized.

Having secured Santo Tomás Internment Camp, the American army of liberation turned at once to the more complicated and costly job of recapturing Manila. Weeks before the spectacular surprise attack of February 3, the Japanese garrison had been mining the main thoroughfares, blowing up concrete buildings which they did not want the enemy to use, fortifying others which they intended to use themselves, ramming dynamite charges under bridges, setting up road blocks and pill boxes, and in general preparing for one of the bloodiest forms of modern warfare: street fighting. Its main defenses were set up on the south side of the Pasig river, facing the down-town section from which the Americans were expected to force a crossing.

But instead of doing what was expected of them, General MacArthur's troops made a swift circling movement through the suburb of New Manila and felt for a tender spot in the Japanese defenses about a mile or two up-river. Beside the Pasig at this section is La Ignaciana, where the Jesuit juniors and novices were quartered and which also sheltered His Excellency. Monsignor Guilielmo Piani, Apostolic Delegate to the Philippines, and Bishop James McCloskey of Jaro.

In the main chapel on the morning of February 4, to the accompaniment of deep detonations that rocked

the house and against a background to the west of black smoke shot with flame, the representative of the Holy Father in the Philippines, who had known Don Bosco when he was a little child, calmly ordained a Filipino to the sacred priesthood. Thus it may be said that the reconstruction of the Philippines began even before the work of destruction was over.

The next day a dead Japanese officer, drifting down the Pasig with the water lilies, passes La Ignaciana on his way to the sea. Crouched behind low hills across the river, snub-nosed American howitzers suddenly catch the scent of a couple of Japanese batteries skulking in the Santa Ana district and give tongue in a night and day bombardment. As the probing shells whistle and crash around La Ignaciana, the juniors and novices with their two bishops huddle against walls on the ground floor and pray.

One by one, the guns on our side of the river were brought to bay and silenced. The Japanese, outflanked, barely had time to blow up the Santa Ana bridge before retiring westward to the sea. By noon of February 10, advance units of the First Cavalry Division were across the river, and a grey old lady, bent with age, was peering up at Bob O'Brien of Boston, Massachusetts, and saying: "Thank God you have come. I have waited for you three years. Thank God, thank God."

That night at La Ignaciana, two hundred cavalrymen and a baby tank got their first good stretch of sleep in a week. The juniors' library downstairs became a command post, and just outside it Dennis Shea, Georgetown alumnus, directed, by two-way radio observation, patrols inching up on Paco church and Saint Scholastica's College, and transmitted their reports to the gun batteries across the river. As systematic concentrations of artillery fire and infantry thrusts up strategic streets bled the Japanese from the residential Malate and Ermita districts, thousands of liberated civilians, homeless, haggard, wounded, poured in

tragic procession into Santa Ana. La Ignaciana housed and fed more than three hundred of these refugees.

On February 14 Father Hurley—lean, drawn, in shorts, but smiling—walked in to dinner. Novices and juniors clapped loud and long. After dinner the Apostolic Delegate invited Father Hurley to his room and gave him a job. He was to be in charge of the work of relief and reconstruction with which the Church in the Philippines was faced. There were no funds, no organization, no plan: only the endless lines of refugees, the smoking ruins, and the unburied dead. Of this terrible need the Catholic Welfare Organization was born.

Relief Work

Father Hurley flew to San Miguel and conferred with General MacArthur. It was agreed that the closest possible cooperation between the Army and the Church was necessary to meet the emergency. In charge of civilian relief for the Army were men withdrawn from combat service and organized into groups called Philippine Civil Affairs Units: PCAU for short (pronounced pee-cow). These units had the food to distribute, but were badly in need of personnel. Father Hurley had the personnel. The PCAU and the CWO would complement each other.

La Ignaciana became a relief center under PCAU 8. Its staff of Jesuit scholastics also took care of three other centers in the Santa Ana district. They received invaluable aid from Mr. Walter Bud, one-time steward of the Ateneo de Manila. A fugitive from the Gestapo, Mr. Bud stuck with the Jesuits throughout the occupation. He loaned them money and gave them good advice free. The First Cavalry command post was no sooner established at La Ignaciana than Mr. Bud and the mess sergeant were bosom friends. Left-overs from the soldiers' meals found their way into a big pot from which Mr. Bud ladled out thick soup to a long chow line at the gate.

The Jesuit scholastics at Nazaret, near Santo Tomás University, took charge of another relief center. Nazaret is an old frame building which used to be a house of retreats for women before the war. It became the temporary residence of the Mission curia when the Japanese took over the Mission House in the Walled City. The Sisters who managed the retreat house very kindly loaned part of the building to the much-evicted Jesuits and thus enabled them to provide shelter to about two hundred refugees.

The PCAU had food, but no clothing or medical supplies. Few of the refugees were able to bring anything with them. Most of them crawled through the Japanese lines clutching only a crucifix or the image of their favorite saint. One lady came through with a pair of badminton rackets. Why badminton rackets, she was unable to explain. Santiago Hospital sent to La Ignaciana a frantic call for bandages. La Ignaciana had no more bandages. But the Philippine General Hospital had just been liberated. It was barely possible that some of its equipment could be salvaged. Father Shanahan decided to find out.

Father Thomas Shanahan, S.J., who had been in Manila at the beginning of the war, went as chaplain on the Red Cross ship which took wounded soldiers to Australia just before the Japanese occupation. He had returned with the Army as a major. He "pulled his rank" at a motor pool and obtained the loan of a truck. Picking up a crew of Jesuit scholastics, he managed to get into the Philippine General Hospital. Fighting was still going on. Across the street were the Philippine University buildings, where a Japanese garrison stubbornly held out. The loading of the truck had to be interrupted several times because of mortar and sniper fire. But Father Shanahan was able to bring out two truckloads of precious hospital equipment.

The Catholic Welfare Organization had arrived.

Close on Father Shanahan's heels returned two other members of the Mission: Major Pacifico A. Ortíz, S.J., chaplain to the late President Quezon, and Mr. Jaime

Neri, S.J., escaped convict. After three months in the Fort Santiago prison, Mr. Neri was sentenced by a Japanese court martial to a term in the Muntinglupa Penitentiary for pro-American activities dangerous to the East Asia Co-Prosperity Sphere. In August, 1944, he escaped from Muntinglupa and joined a guerrilla unit in Batangas as morale officer. One of his numerous hideouts was the parish house of a seacoast town which had a very high church tower. Japanese intelligence officers used this tower as an observation post. They scanned the horizon anxiously with a powerful pair of binoculars. When they came down for meals, Mr. Neri, equally anxious, went up and took his turn at the binoculars. He did not have a pair himself.

Mr. Neri eventually found himself in Leyte, where he met Father Ortiz. Together they flew to Lingayen, where they persuaded Father William Leonard, another Jesuit chaplain, to take them to Manila. Father Hurley put Mr. Neri to work at once. The battle of Manila was still on and nobody had time to give decent burial to the dead. Since many of the bodies had begun to decompose, there was danger of an epidemic. Mr. Neri was to organize a burial squad.

Mr. Neri's squad was composed of Jesuit scholastics, San José seminarians and Ateneo students. They buried a total of 166 bodies in the districts of Paco, Malate and Ermita. Since many of the corpses were unidentifiable, an exact record of where they were found and where they were buried was kept. Father Anthony V. Keane, S.J., went around later with Mr. Neri and blessed all the grave sites.

Among the bodies thus given Christian burial were those of the ten Vincentians massacred by the Japanese. They were found floating in the *estero,* or canal, beside their residence. A Chinaman who was wounded in the same massacre brought back the story of their death. When the Japanese occupied the residence in June, 1944, they drove out the Jesuit theologians quartered on the third floor but let the Vincentians stay.

Part of the building was used as a food and munitions depot. As the American forces closed in on the city, the Japanese set fire to the third floor of the residence and transferred their kitchen to the church. The night Santo Tomás was liberated, the six priests and four lay brothers were imprisoned in their own refectory. On February 9, between ten and eleven at night, they were marched out with their hands tied behind their backs, lined up beside the *estero* and machine-gunned. A group of ten Chinese were lined up and machine-gunned after them. One of this group was wounded in the neck and left for dead. He managed to crawl up the *estero* and escape. He lives to bear witness.

Because of the difficulty of transportation the burial squad was forced to discontinue its work. However the Army had by this time organized its own burial detail. Mr. Neri obtained permission to go around with the burial truck in order that he might take a priest to the common graves later and have them blessed.

Father Ortiz brought extremely good news to Father Hurley. He had received a communication from Father Masterson of the Jesuit Philippine Bureau stating that the American hierarchy had set aside funds for relief and reconstruction work in the Philippines. As field representative of the American bishops, Father Masterson was trying to get to the Philippines. Father Hurley immediately arranged with General MacArthur for priority of transportation for Father Masterson. Father Ortiz went back to Leyte to await a shipment of Mass wine and flour.

The knotty problem of transportation was handled for the Catholic Welfare Organization by the indomitable Mr. Nelson Vance Sinclair. When the war broke out, Mr. Sinclair turned his bus line over to the Army. Almost all his buses were smashed and half his drivers killed in action. He managed to evade internment by the Japanese by pretending sickness. From his room in the Philippine General Hospital he supplied guerrilla units with money and information. A captured

guerrillero betrayed him under torture. He was taken to Fort Santiago. When he returned to the hospital months later, he was really sick. The Japanese Military Police kept him incommunicado, but Father Hurley managed to see and help him. He fought a gangrenous wound in his knee and conquered it. When American tanks rumbled into the hospital compound, Mr. Sinclair walked out with his little son Jeremias. He had a slight limp, a souvenir from Fort Santiago. Soon he was limping all over the liberated areas, looking for broken-down cars. With the help of a former mechanic of his he put two or three wrecks together and made one car that went. Not one of these crazy creations would ever go very far, because some irreplaceable gear would fall out or the owner of most of the vehicle would claim it or something else woud happen, usually in the middle of a pontoon bridge with a convoy of Army trucks on the other side waiting to cross. But Mr. Sinclair kept on producing cars like rabbits out of a hat, and thus the Catholic Welfare Organization was able to carry on with a series of strange vehicles which it put to an equally strange assortment of uses.

On February 16 Father Cosgrave, Superior of the Redemptorists in the Philippines, was brought to the rectory of Santa Ana church with three ugly bayonet wounds, several days old. An Army ambulance had rushed him out of La Salle College, which had just been liberated. He asked Father Keane, who hurried to his bedside, to rescue a packet of money which he had hidden in the La Salle chapel. Father Keane went with a Jesuit scholastic for companion. Several soldiers helped them find the money. On the main aisle of the chapel and between the pews were the bloated corpses of Christian Brothers. Other corpses were strewn in the hall way. They had all been bayoneted to death.

It was a great relief when, two days later, the majority of the Ateneo community walked through the American lines to the safety of Santa Ana.

The Japanese forces were now trapped inside the Walled City, together with several thousand civilians. After three or four days' shelling the old walls were breached and American troops poured in. We watched the long line of trucks that brought the survivors of Intramuros to the refugee centers of Santa Ana. They were mostly women and children. What had happened to the men?

At eight in the morning of February 23, an American soldier heard something stir in the rubble behind a doorway near the ruined cathedral. He raised his carbine and shouted, "Come on out!" It was a wounded Spanish Augustinian, Father Belarmino Racelis. He knew what had happened to the men.

The Japanese had concentrated the civilian population of the Walled City inside the monastery of San Agustín. On February 18, they called all the men over fourteen years old and brought them to Fort Santiago. There they separated the Filipinos from the foreigners. The Filipinos were later found packed in the dungeons, dead from asphyxiation and thirst. The foreigners, mostly Spaniards, were taken to a warehouse near the monastery of Santa Clara. The warehouse contained an abundance of china and silverware, but no food. The next evening, the prisoners were transferred under heavy guard to some air raid shelters near the cathedral.

These shelters were built within the stone foundations of a palace for the Spanish governor general which was never completed. About eighty of the prisoners, mostly priests and religious, were ordered into one covered dugout with two openings, one on each end. They began to recite the rosary together. They had no sooner finished when hand grenades began to fly through the air vents and explode inside the shelter. Those who tried to climb out were driven back with bayonets or machine gun fire. When no more cries were heard from the occupants of the shelter, the air vents were covered over with stones, empty barrels and earth.

Father Racelis was wounded in the head, the arms and the right leg. To save himself from bleeding to death he tore his habit into bandages. The bleeding stopped, but he began to suffocate in the reek of cordite and blood which filled the dugout. He crawled to one of the air vents and burrowed a small opening through which he managed to breathe. In the morning, most of his companions were quite dead. A Japanese guard noticed the hole in the covered up opening and emptied his gun into it. Then stopped it with earth.

Father Racelis waited till evening before cautiously boring another hole. He spent the whole of that night and the next day inside the dugout with only one living companion, a layman. On the night of the 22nd, they decided to escape. They broke through the air vent and found the Japanese gone. In the uncertain light of the moon they stumbled across rubble and broken earth to a nearby building. It was only partially destroyed. One toilet was intact. The tank contained water. They drank it. The next morning they were rescued.

As soon as he was able to communicate with Rome, His Excellency, the Apostolic Delegate sent a radiogram giving a brief account of the losses suffered by the Church in the Philippines. Several weeks later, the American Consulate General in Manila transmitted a message from the Apostolic Delegate at Washington to Monsignor Piani. It ran:

> MONSIGNOR MONTINI HAS ACKNOWLEDGED YOUR MESSAGE IN WHICH YOU REPORT ATROCITIES COMMITTED BY THE JAPANESE IN MANILA SUCH AS THE KILLING OF GREAT NUMBERS OF CIVILIANS INCLUDING PRIESTS AND RELIGIOUS. JAPANESE OFFICIALS PUBLICLY DENY THE TRUTH OF THE REPORT OF ATROCITIES. IT IS ACCORDINGLY REQUESTED THAT YOU TELEGRAPH CONFIRMATION OF YOUR MESSAGE REFERRED TO AND ALSO THAT YOU FORWARD BY LETTER FURTHER DETAILS.

Monsignor Piani referred the matter to Father Hurley, who ordered accurate data gathered from eyewit-

nesses. On April 19 Monsignor Piani was able to send the following radiogram:

MONS GIOVANNI CICOGNANI

APOSTOLIC DELEGATE WASHINGTON

PLEASE FORWARD FOLLOWING MESSAGE TO MONS MONTINI STOP SUPPLEMENT PREVIOUS RADIOGRAM REGARDING JAPANESE ATROCITIES WITH FOLLOWING DETAILS STOP FOURTEEN AUGUSTINIANS SIX RECOLLECTS TEN FRANCISCANS SIX CAPUCHINS KILLED WITH HAND GRENADES IN INTRAMUROS STOP THREE MORE CAPUCHINS BAYONETTED AND SHOT IN SINGALONG STOP TEN VINCENTIANS MACHINE GUNNED IN SAN MARCELINO STOP ONE MORE VINCENTIAN SHOT IN ERMITA STOP SIXTEEN CHRISTIAN BROTHERS BAYONETTED IN LA SALLE COLLEGE STOP FOUR COLUMBANS TAKEN BY JAPANESE MILITARY POLICE AND NEVER HEARD FROM AGAIN STOP TWO SECULAR PRIESTS KILLED IN BATANGAS STOP TWO SECULAR PRIESTS KILLED IN TAYABAS STOP ONE JESUIT SCHOLASTIC AND ONE SEMINARIAN KILLED IN BATANGAS STOP TWO SEMINARIANS KILLED IN LAGUNA STOP TOTAL KILLED VERIFIED TO DATE EIGHTY FIVE STOP IN ADDITION ABOUT THIRTY KILLED BY JAPANESE SNIPERS OR DIED IN FIRES STARTED BY JAPANESE SOLDIERS STOP APOSTOLIC DELEGATION ARCHBISHOP'S PALACE TEN CHURCHES NINE MONASTERIES AND CONVENTS TWELVE SEMINARIES AND SCHOOLS TWO HOSPITALS ONE ORPHANAGE TOTALLY DESTROYED STOP LETTER WITH NAMES OF DEAD FURTHER DETAILS FOLLOWS

WILLIAM PIANI

APOSTOLIC DELEGATE

The list given was not meant to be exhaustive. The complete inventory of losses were made later.

While the Battle of Manila was still raging, the Catholic Welfare Organization had very little time to organize. It depended largely on the already existing organization of the Society. Its central office was the remodelled chicken coop in the Santo Tomás intern-

ment camp in which Father Hurley continued to live, or wherever Father Hurley happened to be at the time. With the liberation of the Los Baños internees several of the Fathers returned to the city to help in the work. It became imperative to have a proper office and living quarters. The Holy Ghost Sisters were willing to lend their school building, which was then occupied by a handful of self-interned Germans. The Army transferred these internees elsewhere and the Catholic Welfare Organization took over. Father Greer managed to locate and borrow desks, typewriters, chairs, screens, and furnish a respectable set of offices. On the morning he put the finishing touches to the arrangements several officers of the medical corps came to see Father Hurley. They had a problem on their hands. They needed space for two thousand beds immediately. They were getting wounded soldiers from the front who would certainly die if placed under canvas. Could Father Hurley get them a building right away?

Father Hurley said, "Certainly. You take this building and we'll move elsewhere." When Father Greer asked where, Father Hurley said that, frankly, he didn't know. *Deus providebit.* And He did. The Catholic Welfare Organization moved to La Consolación College, where it still is.

One of the half a dozen things that had to be done at once was to provide places in the city where soldiers could rest, relax, have coffee, talk sanely to someone, write letters home, and otherwise regain their balance between turns at their perilous and bloody business. There were as yet no Red Cross or USO canteens, but the night clubs and other unsavory places of amusement which used to cater to the Imperial Japanese Army had already mushroomed in crazy corners between gaunt and gutted buildings. War is a dreadful thing and soldiers want to forget about it when they can.

Father George Willmann, S.J., who ran a servicemen's canteen on a shoestring in the Knights of Columbus building before the occupation, was informed when

he returned from Los Baños that this time there would be (1) no Knights of Columbus building, and (2) no shoestring. At the end of a week Father Willmann was running a canteen in the parish hall of Espíritu Santo church, with hot coffee on tap, community singing around a piano, cots and mosquito bars for casuals, and a concert or dance every Saturday night. Several months later he was able to persuade the USO to give him some assistance and he opened another canteen on the Escolta. This one had a snack bar and stationery. But the main attraction of Father Willmann's canteens continue to be Father Willmann. Soldiers like to talk and Father Willman is a good listener. He answers questions and solves problems: a service which nightclubs usually do not provide.

One of the first things General MacArthur asked Father Hurley to do was to get the schools opened at once. A building, he said, was not strictly necessary. The teacher, after all, was the school. "If one could gather even twelve children amid the ruins and teach them," he said, "we'd have the start of our educational system right there, wouldn't we, Father?" Father Hurley agreed with him.

As a matter of fact, there were no school buildings available. Every single one that had escaped destruction, together with every other empty house of any size, were packed with refugees. So much the better. The children were in school already. Their parents were in school. They were there all day. They lived there. All they needed were teachers. All available Jesuit scholastics were mobilized to teach catechism in the refugee centers. One of these was Santa Ana Cabaret, advertised before the war as "the biggest dance hall in the Orient". To the biggest dance hall in the Orient, Father Trinidad brought the Mass.

In the center of the huge parish of Tondo Mr. Efecio Dolalas, S.J., opened a four-grade parochial school. Classes were held in an old gymnasium graciously loaned by a fight manager who owned a stable of welterweights. Classes stopped at two o'clock in the after-

noon when the collapsible partitions were removed and the welterweights started sparring practice. Mr. Dolalas recruited his teachers in the parish and paid them with voluntary contributions from parents and what relief goods he could pick up at CWO headquarters. The enrollment of 250 with which the school began has since been doubled. More classroom space has been obtained and the teachers edit a school paper which is really the parish organ. Mr. Cícero Cebrero, S.J., took over the supervision of the school after Mr. Dolalas left for Weston and theology.

Clothing continued to be a pressing problem. Not only civilians, but many religious and sisters, especially, came out of the war with literally nothing but the clothes they had on. Father Keane, who had been asked to do something about it, was at his wits' end. Father Hurley kept saying *"Deus providebit"*, but it didn't seem to work this time. Suddenly, one fine morning, Father Keane was at Nazaret shouting for scholastics. He pushed them into an Army truck and cried: "Clothes! Aguinaldo's! Hurry up! Clothes!" The truck roared off, and the last we saw of Father Keane was a pair of highly excited arms waving us on to an unknown fate.

Aguinaldo's used to be a big department store. The Japanese sequestered it, and during the three years of Co-Prosperity kept carefully adding to its stock of textiles and ready-made clothes. Some of it was shipped to Japan; some exchanged for rice and sugar; but a lot of it was left. Now a company of American engineers wanted the building and they wanted it empty. They didn't care what happened to the contents. A fellow internee who used to be in the dry goods business tipped off Father Keane, and a Catholic major lent him an Army truck and a colored driver named Jimmy. No wonder Father Keane was excited.

Scholastics hauled textiles and baby dresses for days. The place was a gold mine. Father Keane estimated that Jimmy must have transported a total of 200,000 yards of cloth and four tons of baby dresses. Jimmy

seemed to enjoy it. He kept reporting at the CWO office punctually at eight. Finally, Father Keane got qualms of conscience.

"Jimmy," he asked, "doesn't the Army need you any more?"

"Well, Father," Jimmy said, "I'll tell you. I like to work for you. I'd rather work for you than anybody else."

So Jimmy became delivery man for the Catholic Welfare Organization. He distributed cloth. He distributed food. He went to the provinces and brought back rice and fresh vegetables. Then he got transferred to the night shift, and disappeared.

On July 16, 1945, the Catholic Welfare Organization submitted its first report to His Excellency the Apostolic Delegate. It had distributed cloth, clothing, buttons, thread, shoes, to 20,825 people, including 870 priests and 1,684 Sisters. In addition to the foodstuffs which it had obtained from the PCAU for its refugee centers, it had procured and distributed on its own account $24,000 worth of rice, flour, meat and sugar. Of the Mass equipment sent by the bishops of America it had given out 1,098 quarts of wine and 2,980 pounds of flour.

It had arranged air transportation for religious returning to the provinces to reopen schools. It had facilitated the lease to the Army of ecclesiastical property required for the prosecution of the war. Army and consular officials regarded it as the authoritative source of information and the liaison office in all matters involving the Catholic Church in the Philippines.

Much of the work had been done by devoted volunteers, among whom may be mentioned Messrs. Eitel Baumann and Guillermo González and the Misses Elisa Cu-unjieng, Asunción Buyson, Emma Benitez and Remedios Reyes. Operating without capital or regular source of income, it had been enabled to carry on by cash donations and donations in kind, notably the collection taken up by Father Ralph O'Neill, S.J., air

corps chaplain stationed at Mindoro, and the rice sent by the Cebrero and Adorable families.

At the time of the report, the Catholic Welfare Organization had $750, cash on hand. Not a bad balance for an organization that had started off with nothing.

Father Masterson of the Jesuit Philippine Bureau arrived in the Philippines in May. With the kind cooperation of the Army, he was able to survey the field in behalf of the War Relief Services of the American Catholic hierarchy. He attended the first post-war meeting of the Philippine bishops, at which meeting the Catholic Welfare Organization was officially constituted the national organ of Catholic Action. Immediately after Father Masterson's return to the States in August, relief goods and funds for child welfare and reconstruction work began to pour into CWO headquarters from the War Relief Services and the Jesuit Philippine Bureau. The Organization is now the proud possessor of two brand-new Ford trucks; but nothing, it is felt, can take the place of Jimmy.

Scholastics and Seminarians

Not long after the rescue of the Los Baños internees, Father Cullum returned to Manila as rector of San José Seminary and vice-rector of the Jesuit house of studies at La Ignaciana. With the restoration of more normal conditions the scholastics were retired from relief and welfare work and sent back to their studies. The novitiate continued the even tenor of its way, the only changes being the return of Father Fasy as acting master of novices and the usual *mutationes* in dormitory and ascetory.

With the addition of the Fathers and scholastics from the Ateneo and the reopening of the seminary La Ignaciana was a tight squeeze. Luckily, Father Cullum was able to lease three half-ruined residential houses adjoining, and after an ingenious repair job by Brother Tagarda and the seminarians, they took the place of San José at Caloocan, which precision

bombing had reduced to a gaunt shell of blasted concrete.

The major seminary reopened in March and the minor seminary in August. On December 22, three graduates were ordained to the sacred priesthood. Bishops of various dioceses expressed their satisfaction at the conduct of San José alumni during the occupation, especially their faithfulness to their flocks, which they did not desert in spite of the sudden alarms and evacuations which were a regular feature of the Japanese regime.

The Ateneo de Manila

Although pressure was brought to bear on Father Hurley to open the Ateneo de Manila during the occupation, he repeatedly refused to do so, on the grounds that the Japanese merely wanted to use the schools as instruments of political propaganda. The textbooks were censored, little pieces of paper being carefully pasted over pictures of the American and Filipino flags; and the teaching of Nippongo, or elementary Japanese, was imposed. With the liberation Father Hurley took immediate steps to reopen the Ateneo and recalled Father Reardon, the rector, for this purpose. But now that the Ateneo wanted to reopen, it looked as though it couldn't Father Dowd, who had been appointed Principal, walked the streets of undamaged Manila for weeks looking for a building and finding none. Every available location seemed to be occupied either by an Army unit or a night club.

Finally it was decided to reopen third and fourth year high school in a small barn-like structure attached to Nazaret. As soon as they heard that the Ateneo was back, many of the former students, who had already enrolled in other schools, came running. By the end of July there were 137 students. In six months Father Reardon and his staff had whipped a lively little school into shape. A morning and an afternoon session alternated in two classrooms, a reading room

and a laboratory; a Sodality was started under Father Monaghan; a glee club and a dramatic guild celebrated Mission Sunday; and two mimeographed school papers, the *Blue and White* and the *Junior Guidon,* began to point out as of old the Evils of Lateness and the Beauties of the Serenade.

An Army unit quartered in a former public school house close by decided to go elsewhere. Father Dowd, who had been watching its every move, pounced on the building; and in the early part of December, first and second year high school was reopened triumphantly. Christmas holidays consisted of the day before Christmas and Christmas day; and the long vacation this year will be exactly two weeks long. But the boys do not seem to mind. They have waited a long time for this.

On November 30, National Heroes' Day, Father Reardon celebrated high Mass for the repose of the souls of the Ateneo's war dead. An incomplete list gives eleven killed in action, nine tortured and executed by the Japanese Military Police, thirteen massacred by Japanese soldiery, and four killed by starvation and disease in concentration camps.

Mindanao

First ashore of the first group of Jesuit missionaries to return to the Philippines after Pearl Harbor was Father Ralph Lynch. The group of eight landed at Batangas on Armistice Day. The second group consisted of five men, including Father Kennally and Father Gampp. Father Gampp has gone back as chaplain to Culion Leper Colony. Father Kennally had barely resumed his duties as master of novices when he received word to proceed to Saipan as Apostolic Administrator and Superior of the Jesuits in the Marianas, the Carolines and the Marshalls. He promises an atoll all to himself to every Jesuit who volunteers to join him.

Several of the new men have been sent to help Bishop Hayes of Cagayan to take care of his vast and

largely ruined diocese. Bishop Hayes returned by boat to Cagayan on the same day that Father Haggerty arrived by plane. The people welcomed them with tears of joy. The bishop is at present living in a nipa hut near the ruins of the cathedral and his former residence.

Although the material destruction is almost complete, the war has strengthened rather than enfeebled the Faith in the diocese. In one town, the Catholic population increased during the war from ⅓ to ⅔ The Aglipayan heresy, formerly so flourishing, is practically dead. There were more Catholic baptisms and marriages during the occupation than formerly. In the mission of Tangub alone, 6,000 candidates await the sacrament of confirmation. Much of this religious vigor was due to the heroism of missionaries, both Jesuits and Columbans, who shared the dangers and difficulties of the occupation with their people, and to the laymen and laywomen who had gone to school in Lourdes Academy and the Ateneo de Cagayan.

Agrarian Unrest

The political situation in the Philippines is confused and the social conditions in certain regions, notably Pampanga, Bulacan and Nueva Ecija, give cause for alarm. The landless peasantry, which had very just grievances against the landlords before the war, is coming rapidly under the absolute control of a highly organized, well armed political party called the Huks, which is short for *Hukbalahâp,* which is short for *Hukbô Nang Bayan Laban Sa Hapón,* which means "Anti-Japanese People's Army".

The Huks were organized as a guerrilla unit during the occupation by university students and lawyers who were apparently well-versed in Communist tactics. Their appeal to the peasantry was simply and direct: "Let us drive out the Japanese, and when we have driven them out, let us take possession of the land." They did not explain exactly how these highly desir-

able objectives were to be attained; but the ordinary peasant did not think of asking for such an explanation. He just joined up.

Once the peasant is in the organization, it is as much as his life is worth to get out of it, or even to express any difference of opinion with the mysterious men who run it. A highly efficient secret police takes care that every member pays his dues promptly and hews close to the party line. It is said that there are not many Huks from conviction; most of the rank and file have either been threatened into joining or are prevented from deserting by a skilful mixture of terrorism, cajolery, and highly colored promises.

During the occupation the Huk leaders combined nuisance activity against the Japanese, which merely drew reprisals on innocent towns and villages, with indiscriminate looting and pillage, principally at the expense of the big landowners, but from which small proprietors also suffered. So much so, that they began to be called *Hukbalahát,* which is short for "People's Army Against the People".

During the campaign of liberation they were able to wheedle arms and ammunition from the American Army on the basis of a largely mythical guerrilla record. When, after the war was over, the Army asked the guns back, they had miraculously vanished.

The Huks are at present in complete control of entire towns and villages in the rice and sugar regions of central Luzon. Few landowners are able to live on their estates, much less run them. The current arrangement seems to be that the Huk tenants work the farms but the profits go to the party coffers. To render an already difficult situation hopeless and thus bring things to a head, the Huk leaders are demanding, in behalf of the whole tenant population, the adoption of an agreement whereby 70% of the crop will go to the tenants and 30% to the landowner, with the landowner paying all expenses: an economic scheme obviously unworkable. As an alternative they threaten

social war and the abolition of *haciendas,* or at least very exciting national elections.

The problem facing the Commonwealth is how to come down hard on the dangerous Huk nucleus without repudiating the fundamental justice of the tenant's claim to a more equitable division of the crop and to an economic milieu which will enable him honestly to acquire property. The only way the peasant population can be pried loose from the Huks is by offering them an alternative scheme of agrarian reform which will respect their human rights without prejudice to the right of ownership, being directly precisely to making participation in the right of ownership as widespread as possible. In a word, the permanent solution to social unrest in the Philippines must come from the Catholic Church, and hence its forging and prudent adaptation to the contours of the Philippine scene will depend in large measure on the members of the Mission.

Transfer of Jesuit Dead to Novaliches[1]

Behind the main altar of the ruined Jesuit church of San Ignacio in Manila, half hidden by a twisted iron grating and crumpled galvanized iron sheets, was a small dark opening like a fox hole. Into this hole Father Miguel Selga, S.J., director of the Manila Observatory, slid carefully. A stone stairway led to an underground crypt. The steps were slippery. It had rained the night before and the water had seeped through the rubble into the crypt.

Father Selga's kerosene lamp glimmered on the wet floor; on pieces of red brick; on an Army ration box; on an empty wine bottle; on human skulls and bones.

The walls of the crypt were covered with niches—169 in all—the last resting place of generations of Jesuit missionaries. To Father Selga's right was the niche of a Spanish lay brother: Hermano Coma. A

[1] The material for this section was prepared by Frederico Escaler, S.J., first year philosopher at La Ignaciana.

hole had been hammered through the cement plaque. Three-fourths of the occupied niches had been forced open. The bones had been spilled on the floor.

In one corner of the crypt, among pieces of broken wood and metal, was a tin box. It had contained the remains of Father Richard O'Brien, S.J., chaplain in the first World War and rector of the Ateneo de Manila. It was empty.

Likewise swept clean of their contents were the niches of two other American missionaries: Fathers Denis Lynch and James Mahoney.

Two glass mortuary jars were, strangely enough, untouched. They contained the venerable bones of a great Spanish missionary of the old Society: Father Alonso Humanes. Inside one jar was a piece of red cloth and a scroll on which was written a Spanish eulogy.

The people of Bohol loved Father Humanes. Before his remains were transferred to San Ignacio, they lay in a Jesuit church in Bohol under an inscription which read:

CAELICOLAM PICTORUM[2] TE GENS CREDIT HUMANES
NON TEGIT HAEC CINERES SED VENERATUR HUMUS

The niche of the first superior of the Philippine Mission of the restored Society contained a bronze medal covered with green rust. It probably belonged to a pair of habit beads. On the medal was an image of the Sacred Heart and the words: *Praebe fili cor tuum mihi.* This, and three handfuls of fine dust, are all that remain of Father Jose Fernandez Cuevas.

On December 13 and 20, Father Selga and the five scholastics and one lay brother who were with him collected the bones and ashes carefully and placed them in Army ration boxes. Then they took them to the novitiate at Novaliches in an Army truck. Fathers Arthur Weiss and Kyran Egan helped them transfer the remains to metal ammunition boxes.

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[2] Literally, the Painted People. The primitive Visayans used to tattoo their skin, after the manner of the ancint Britons, and hence the Spanish conquistadores called them *pintados.*

Behind the novitiate at Novaliches is a Jesuit cemetery. A grassy path leads to it, flanked by tall straight tropical firs. The cemetery is a green lawn circled by a low wall. The sunlight lies soft upon it, and the rain comes gently. Into the niches built against the wall, the Jesuits transferred their dead.

"Eternal rest grant unto them, O Lord; and let everlasting light shine upon them."

Christmas—And Beyond

On December 14 Father Leo A. Cullum was read in as Superior of the Mission to succeed Father John F. Hurley. The first part of Father Hurley's nine-year term of office was a period of energetic expansion which saw a remarkable increase in vocations to the Society and a strengthening of Jesuit influence in the educational and sociological field. The second part was the period of war and military occupation, a period of stress and strain, through whose hidden shoals and multiple threats of violence and hunger Father Hurley steered the Mission according to his invariable policy of sticking to principles regardless of the consequences. A reckless and even perilous policy at a time when cowardly compromises assumed the air of prudence, it turned out to be the safer policy in the end; and Father Hurley had the satisfaction of handing over to his successor a Mission almost completely ruined by the war as far as material resources go, but with a personnel intact and well-knit in a common arduous experience, and, above all, a reputation among the people and their leaders for unswerving devotion to principle and the common good.

The latest letters from the Philippines report that the hardest hit dioceses are already receiving effective relief from the Catholic Welfare Organization, thanks to money and material sent by the Catholics of America.

La Ignaciana celebrated its first free Christmas with bright lights from three electric generators donated

by the Army glancing gaily on "radar" tinfoil donated by Captain Zimmermann of the California Province. The traditional poetry contest was held in the juniorate and the traditional minor logic specimen in the philosophate. Christmas programs and distributions of prizes took place without mishap among 750 children in three catechism centers. Five GI's asked Father Minister's permission to attend midnight Mass in the house chapel. They twisted their overseas caps and said, "Your place—it kind of brings us closer to home." Also present at the Mass were two new novices in their first Jesuit habits.

Sacred Heart Novitiate in Novaliches, which remains practically intact, will be ready for the novices and juniors as soon as social unrest in the region quiets down. Father Cullum has decided to reopen the Ateneo de Naga, which is damaged but can be repaired. And Father Kennally waits for a plane to wing him to Saipan, to the atolls, and to his mission of bringing yet one more far frontier into the Kingdom of Christ.

HONG KONG TO PEARL HARBOR

A Letter From

Lt. Commander L. R. McHugh, S.J.

Chaplain, U. S. Navy

USS Bairoko,

Jan. 11, 1946

Pardon the paper. I am attending a meeting of the Heads of Departments and it is the only paper available. I cannot contribute anything to this meeting, so I might as well get off an overdue letter.

We are well on our way back to Pearl Harbor, due to get in on January 14th. What then? Everyone thinks it is the States. If so, I fully expect to get off and get shore duty until July 1st, when I am due for a black suit and a Roman collar.

It has been a pleasant interlude, these last three months. Just the week in Hong Kong would have made it worth while. I got ashore every day. Even the Exec, from whom I have to get permission to go ashore, asked me my secret. I ran into an old friend of yours there, O'Mara, who was with you at Louvain. The Irish Jesuits have a college in Hong Kong and a native seminary in a little town on the other side of the island. I had dinner with the college Fathers three times. Four of them lived on there during the war; the others went into the interior. Being Irish, they were not imprisoned—with the exception of Father Joy, Superior of the Mission. Food was of course a great problem and, after they got food, there was nearly as great a problem, obtaining fuel to cook it. There were times when they had to use their school desks. However, the college is still a building, and they have six hundred students. They turned away seven hundred in November, due to lack of room.

I had an experience there that reminded me of Father Lutz. Tell him about it. I ran into an Irish Jesuit who is chaplain on a new British battleship, the *Ansom*. The night of the King's birthday, I had dinner aboard with him. (If the American ships were as considerate of the amenities of life as the British, I'd go regular Navy.) We had cocktail hour before dinner, which was at eight. At dinner there was an excellent sherry before the soup, a dinner wine, and at last an equally good port to toast the King. It is a privilege, peculiar to the Navy alone, to drink the King's health while remaining seated. That night they stood up, because there was a second toast to "the President of the United States." Well, after that, I noticed a little silver box being passed along. The ship is named after a onetime British Admiral, Lord Ansom. The silver box was his personal snuff box. When it came to me, I could see them looking, expecting me to turn it down or blow my head off. Well, it so happens that I used to use snuff to cure head colds. I took a good, generous pinch and up it went, then I took another for Father Lutz and loaded both barrels—and never sneezed.

One of the days in Hong Kong will stand out as my greatest experience in the Navy. A Maryknoll missionary told me that there was one thing the Maryknoll nuns wanted for Christmas—to go aboard an American carrier. I got the Captain's gig, met the six of them (the entire community) and brought them aboard about 11:30. I was afraid the ship was going to capsize—everyone was on that side and holding his breath lest a nun fall overboard getting from the gig to the ladder. The ship turned itself inside out for the nuns and the nuns played ball like professionals—and I don't mean wartime ball-players. The Captain turned over the Admiral's suite to them. On the way to lunch I took them through the ready room. They wanted to know what a "Mae West" was. While I was explaining, one of the pilots came over and pulled the string, puncturing his CO_2 bottle and inflating the life

preserver. Then they had to see the little CO^2 (or is it C_20) bottle. Finally I got them out and we arrived at the Ward Room only five minutes late. All the officers were standing around, waiting for them. As soon as we came in, the Duty Commander of the day met us with "Sisters, we want to share you as much as possible; only one sister to a table." That was a stroke of genius. The tables hold ten so every nun had a little audience of nine—and did they capitalize on it! An hour and a half after lunch they were still holding the fellows on the edge of their chairs. I had to get them away, one at a time. We had ice cream in their honor. Word got around that they hadn't had ice cream in five years. Every table made the waiter bring a second helping to their nun.

Then I took them up to the Captain's cabin. However, before they got out of the Ward Room, fellows began bringing things, soap, candy, tooth paste, stuff that simply cannot be gotten. I felt like the nuns' market bag, I was so loaded down. Well, the first thing the Captain asked was: "What do the nuns need, Padre?" He phoned the doctor and got medicine. He phoned the supply officer and, among other things, gave them twelve cartons of chewing gum. That was funny. You should have seen their reaction when he asked them if they chewed gum. They just giggled; they didn't want to admit it, and they wanted gum too badly to say no.

After that, we went up on the flight deck and had two pictures taken, the six nuns, Captain, Exec, and I. We showed them all over the flight deck—inside the planes—under the wings—the tail hook—the arresting gear—everything. Then we took them up to the wheelhouse and onto the signal bridge.

I had to get a large parachute bag for them to carry home their spoils. Just before they left, the Captain called Mother Superior in alone and gave her two bottles of whiskey; and like a Mother Superior, she said nought of it. The Captain went down to the bottom of the ladder, shook hands with and saluted

each nun; and off we went in his gig again. They were like kids, and the ship simply went wild over them.

I could get only two of Ours in Manila aboard. Father Hurley came aboard and gave a talk before the movies. He made a grand impression.

I made an effort to bring Jesuits aboard whenever I could find one. Several said to me, "Say, Father, you know people all over the world." I said, "Yes, being a Jesuit is even better than being an Elk or a Moose." The thing is, most places, especially Hong Kong, I was able to get things through the Jesuits and their contacts, and that made a great impression. The fellows on the ship have a great respect for the Society, thanks to this cruise.

Well, we're back on the right side of the world again. We crossed the International Date Line this afternoon. This is the first time that it did not pose a problem. Going out, Sunday became Monday about 8:15. The Captain signed my promotion to Lieut. Commander as we crossed the line.

We're due in Pearl on Monday the 14th and expect to leave almost immediately for the States. I hope to get off when we land. I am due to get out by July 1st. Meanwhile, I hope they give me duty on the West Coast; I like California. . . .

In Christ,

Lawrence R. McHugh, S.J.

(Lt. Commander, USNR)

OBITUARY

FATHER HENRY J. WESSLING

(1881—1946)

On the Feast of the Epiphany, 1946, Fr. Henry J. Wessling was called home by God. His death ended one of the most inspiring and heroic lives we have known in the Society. For the last few years he occasionally mentioned among his intimate friends the fact that his heart was bothering him, but the doctors never seemed to think the matter was very serious. He heard confessions through the Christmas season as usual. But he did not feel well enough, because of a cold, to go over to the Church after December 28th. On the evening of January 6th he felt he had better go to second table and was seen saying his beads while walking the corridor, when the others went to dinner. As he did not appear at second table one of the priests went to his room and found him sitting in his chair as though asleep, but the angel's summons had come.

Henry J. Wessling was one of a large family of German descent, whose parents as well as the children were identified with the activities of the German Church in Boston, Holy Trinity. One of his sisters is a Sister of Notre Dame in Roxbury, Mass. His parents were noted as fine Catholics and all the children have kept true to the ideals taught them.

The lad, Henry, went through the course offered by Boston College from First Rudiments, as they called the lowest class in those days, up to the completion of his Sophomore year. Then, with the Premium in General Chemistry tucked under his arm and having been declared Worthy of Honorable Mention in his class, he presented himself at the Novitiate in Freder-

ick, Maryland on August 14, 1899. All who knew him in those early days speak of the ardor and zeal of the young novice. In latter years he enjoyed telling the young men stories of the wonderful walks and picnics and the primitive housing conditions which prevailed in Frederick.

He was among those who made the historic journey from Frederick to St. Andrew-on-Hudson when that house was opened. He was then a Junior. Soon he was on his way to Woodstock for his philosophical studies and extra work in the sciences. It is interesting to note that in his third year he was made Assistant Librarian.

His first assignment as a Regent was for two years teaching at Holy Cross College, Worcester, Mass. There he taught General and Analytical Chemistry and Mathematics.

Quite a few men from the Maryland-New York Province were being sent year by year to Canisius College, Buffalo, after the joining of the Buffalo Mission to that Province. Among them came Mr. Wessling who taught there the same subjects as at Holy Cross, with the adition of Geology. This last study was vastly helped by the possibilities which Niagara Falls and the river below gave to the incipient geologist. Many were the stories he was later able to tell of the trips with other Jesuits who were interested.

After two years of such teaching he was well on the way to recognition as a scientist of the first rank when the Lord, in His Providence, permitted the accident which was to change his whole life. Father Repetti, who was at Buffalo at the time of the accident, tells the story and I quote: "On Saturday afternoon (in early October, 1910) Mr. Wessling made up a silvering mixture and left it standing on the table in his private laboratory. On Monday morning he went from the refectory to the Seismograph room, changed the records and went to his private laboratory on the fourth floor of the College building. He looked at the beaker

containing the silvering mixture and noticed a precipitate which he did not expect. He put out his hand to draw the beaker towards him and, as soon as he gave it the first motion, there was an explosion which was so rapid that he did not have time to close his eyes. The cause of the explosion was the presence of fulminating silver which formed when the solution was left standing. Mr. Wessling did not know it. The greater force of the explosion was directly upward and it left a blotch on the ceiling about three feet in diameter. He tried to wash out his eyes at the faucet but there was an extremely small force of water. He went to the faucet in the lecture room adjoining, but could not get much water there. He then left the lecture room, walked along the corridor and called for help. Mr. Harry Kelly (now Father) heard him, came out of his room, led him into the bath room and tried to wash his eyes there. The water was insufficient and they ran down to the first floor. There was ample water on the first floor, but it was too late. As soon as possible he was taken to the hospital and remained there until the Christmas holidays when he was taken to New York. The treatment in the hospital consisted, at first, of putting two sets of drops into his eyes, successively; one set was supposed to contract the eye-ball and the other to expand it. The purpose was to force out any pus which might form. The treatment was so painful that he had to refuse it at times. Later, he said that the pain for the first four or five days was so great that it was all he could do to prevent himself from tearing out his eyes completely. The whole interior of the eye was unhurt; the blindness was due to the fact that the cornea in the front of the eye was baked so that it became like a piece of frosted glass." So far Father Repetti.

In the beginning of 1911 Mr. Wessling was taken to New York for some operations on his eyes. He remained there until May when he was taken on to Washington.

In a confidential mood one day he told a story of something which happened while he was undergoing the operations in New York which is another indication of the strong character and set purpose of the man. The pains he suffered were so severe that frequently he was given morphine to relieve him. He said he got frightened one day when he realized that he was looking forward to the needle and had a great longing for the same. He sent for Father Hanselmann and put the case before him. How it was remedied we do not know but soon there was no fear in that regard for Mr. Wessling.

In the fall of the year began the wonderful undertaking of a blind Jesuit. He entered the Long Course of Theology at Woodstock with his class. In no time he was able to manoeuvre without help in the house and on the paths outside. He had a marvelous memory and retained practically everything he heard in class. His classmates, particularly Father Tivnan, read over the matter with him. The thoroughness with which he learned the matter was well shown in later life when he was an authority on moral matters and ever ready to question anybody when there was the slightest divergence from orthodoxy. At the end of the four years he was given a short examination but used to claim, jokingly, that he had never renounced his right to the profession and could call upon superiors at any time to give him the *ad grad* examination. If he had, there is no doubt in the minds of those who talked over the theological matters with him that he would have passed brilliantly.

All through these years there was naturally in the heart of Mr. Wessling the hope that he might so fit himself that a dispensation from his blindness might be obtained, but he had to see his class ordained and the fourth year finished and still no apparent hope for ordination. He never gave up hope, although we can imagine what longings and doubts must have assailed his soul.

The year 1916 finds him marked in the Province Catalogue as "Parat exercitia spiritualia" at St. Andrew-on-Hudson where many of his companions were going through their tertianship.

However it was not long before he was at St. Francis Xavier's in New York and there, until word of his ordination came, he was instructing converts privately and many seem to have come under his influence in a way that led them into the Church.

The answer to his and his friends' prayers finally came and permission for his ordination arrived from Rome. Probably Cardinal O'Connell, who took a great interest in his case, had much to do in getting the dispensation, but Cardinal Cerretti would seem to have come strongly into the picture.

Cardinal Cerretti's interest is shown by a letter from Father Repetti and again I quote: "It is quite generally believed that Cardinal O'Connell obtained the dispensation for Father Wessling's ordination, but I believe I have the true story, given in recreation by Father Maas when I was Minister at St. Andrew.

"Mr. Wessling's accident happened in the first part of October, 1910, and I was in Buffalo at the time. He remained in the hospital until the end of the year and was then taken to New York for some operations on his eyes. From there he was brought here, to Washington, about May. At that time Cardinal Cerretti was Secretary to the Delegate and became acquainted with the case. Father Maas' account is as follows: 'During the last war (First World War) Cerretti was Apostolic Delegate to Australia and had to go to Rome via the United States on account of the war in Europe. In passing through the States he learned that Mr. Wessling had not been ordained and said that he would take up the matter in Rome. He went to the Pope for a dispensation, and the Pope said, 'Get me a precedent.' Cerretti at once went to Bucceroni who knew all the ecclesiastical scandals of the last 300 years, and he told how a Spanish Provincial had ordained a blind man. Cerretti told this to the Pope, who then said, 'If a

Jesuit Provincial can ordain a blind man, I suppose the Pope can.' And the dispensation was granted.

"No doubt Cardinal O'Connell did what he could but I do not think Father Maas ever told anything of which he was not certain." So far Father Repetti.

In the dispensation for Father Wessling it is distinctly stated that it is not to be taken as a precedent. It was a unique and unprecedented favor for the Holy See to grant such a dispensation but the years proved how right they were who favored it.

In the domestic chapel, at St. Francis Xavier's, in New York, Father Wessling was ordained subdeacon and deacon on December 15 and 17, 1917, by Bishop Collins. From there he went to Boston and on December 19 was ordained priest by Cardinal O'Connell in the Church of the Immaculate Conception where he was to spend practically all his life as a priest.

In the beginning he was allowed to say two Masses: the votive Mass of the Blessed Virgin and the Mass for the Dead. Later in 1919 he obtained in addition permission to say the Masses *de Sacratissimo Corde Jesu* and *de Spiritu Sancto*. The Masses were to be said privately either in a private Chapel or in a semi-public oratory. Through the years while in Boston he said his Mass at 7 a.m. every morning in the High School Chapel. According to the dispensation there was to be either a priest or a deacon present. However at the same time as the additional Masses were added to Father Wessling's list, permission was granted for him to say Mass with only a scholastic or a lay-brother present, so safely was the Mass said.

In 1918-1919, Father Wessling made his tertianship at St. Andrew-on-Hudson. When it was finished he came to Boston College High School where he was to spend the rest of his life. He made his Last Vows on February 2, 1920.

For the first few years, and in fact through his life, his main work was hearing confessions, and on any and every occasion when confessions were heard. He must have heard over half a million confessions in the

course of the years. Many a time people would stop and watch him, marvelling, as, with sure step and seldom using his cane, he left the Rectory, walked across the yard and entered the Church.

From the beginning he became the confessor of the children across the street, in the Home, and seldom, up to the end, was he absent when they trouped over every Friday morning to be shriven. Gradually he attracted a host of penitents. A week never passed when a number of secular priests did not come to his room for confession and many used to talk their problems over with him afterwards.

From 1924 to 1927, Father Wessling was Spiritual Father of the students in our High School. He inspired the boys with a desire to help the Missions and his mite boxes brought much relief to many a needy mission.

About 1924 a benefactor offered to send Father Wessling and a companion to Lourdes to seek a miracle. This Very Rev. Father General thought it better not to allow. The same benefactor financed a trip to the Shrine in Quebec, St. Anne de Beaupré, whither Father Joseph Hurley accompanied him. There he met and talked for over an hour with the renowned Brother André but the Lord evidently wanted him to continue his good work as a blind priest.

Ever eager to do more, he ambitioned and became head of the House Library. That would seem almost an impossible task for a blind man. However, he got a secretary whose work he carefully supervised. He made a study of cataloguing and library care and finally had one of the most orderly libraries to be found in any of our houses. He seemed to know practically every book in that library and there were well over 45,000 volumes there. Frequently when you were seeking a book, he would walk you into the library, stop before a certain shelf and tell you the book ought to be there, and it was.

It must have pleased Father Wessling very much when Father Kilroy, the Provincial, was able to send

the following letter to Father Wessling's Rector in 1929. "The following is an excerpt from Fr. General's letter, commenting on my report of the Visitation. Will you please let Father Wessling have it. *'Magnae quoque aedificationi sunt quae R. Va. refert de assiduis laboribus Patris Wessling in confessionibus audiendis atque de ejus miro successu in cura bibliothecae exercenda. Velit etiam R. Va. huic bono Patri significare me ipsi, ipsiusque laboribus paterno amore benedicere!'*"

Through his secretary reading to him as he appointed, he delved deeply into theological matters. The saints and writers about Mysticism were familiar to him; although he personally always kept close to the Exercises. There seemed to be no part of the globe with which he was not familiar. The people, their customs, their country—he seemed to know them all.

Although he was allowed the use of a radio, it was seldom used except to keep abreast of the news. There were exceptions when a base-ball game was having a close finish.

Problems in Higher Mathematics were a delight to him. How he ever kept the figures in his head without anything written was more than the ordinary mortal could ever fathom, and he ever kept abreast of advances in Chemistry and Physics.

For twenty-five years Father Wessling was Spiritual Father of the Community. Many were the tridua and conferences he gave. It was a delight to hear how logically and clearly he was able to explain the most abstruse point. He was apt to be a little severe in his talks when there was question of failure to follow the highest ideals. Naturally an independnent and strong-willed character, it was the work of years for him to make allowances for policies and theories with which he did not agree. However, his true obedience was the saving grace and in private dealing with the individual he clearly showed that he had learned well the compassion of Christ.

In the years before the last war it was possible to take Father Wessling for an occasional automobile trip. If his companion kept up a running commentary of the scenes and happenings that were met, he found on his return that Father Wessling remembered more that had happened than he did. When Pomfret was bought he soon visited it. He went all over the building, asking questions everywhere, and later one found that there was not a nook of the place with which he was not familiar. The same was true of North Andover and he needed no help in walking around Holy Cross College where he made his annual retreat.

Regularly one saw him saying his beads as he walked the corridor. Five o'clock each evening, when not a confession day, found him in the Domestic Chapel for an hour of prayer.

A few years ago, when it was learned that doctors were able to graft a cornea on the front of the eye and keep it alive, the then Father Rector and a few of the Fathers were talking over what this might mean for Father Wessling. One of the Fathers volunteered to speak to him and see what he thought of it.

When the subject was broached, Father Wessling sat quietly for a minute or two. Then he said, "No! I would not try it. I have gotten so used to my manner of life that I would have to learn to live all over again if I had my sight." The subject was dropped.

Many lay people and priests will miss Father Wessling as their father confessor. Our Community misses one who was always cheerful, found it easy to laugh, enjoyed an argument, especially on metaphysical subjects, was a fund of information on a wide variety of subjects, was truly spiritual and loved the Society ardently.

His wholesome submission to the Will of God may well be an example to all of us who knew him.

On Wednesday, January 9, after the celebration of a Requiem Mass for the happy repose of his soul by Rev. Robert A. Hewitt, S.J., he joined the noble ranks of his fellow Jesuits who lie on the sheltered hillside,

amid the friendly fir trees, in the peaceful cemetery at Weston College. His priestly, Ignatian spirit cannot be forgotten. May he rest in peace.

BROTHER JOHN DITMAN,

1871 - 1946

Death struck swiftly, but. swift as it was, it did not find unprepared that pious servant of God, Brother John Ditman, S.J. His constant prayer had been, as he told a member of the community, that he would never be of any trouble to anybody, once his days of usefulness were drawing to an end. How well God answered His servant's prayer you may judge for yourself.

Brother Johnny had served supper as usual on Wednesday, January 16, 1946, in his customary pleasant manner. There was no indication of any kind that he was ill. As a matter of fact, just before supper, Brother was in as jovial mood as ever. One of the fathers jokingly asked him, referring to Brother's work before he had entered the Society—he had at one time worked on an oyster-boat in the Chesapeake Bay:—"Now, Brother Johnny, be honest! How many oysters did you eat a day when you worked on that oyster-boat?" With the well-known chuckle, back came, in a flash, the reply: "*Eat* oysters! We *sold* the oysters!" Immediately after supper, Brother was asked whether he needed any help to prepare the refectory for the next day and he replied in the negative.

About 15 minutes after supper, Brother came to the recreation room and beckoned to Fr. Superior to come out. He told him he felt ill. It was noticed that he was breathing very heavily and he was placed on the bed in his room, which adjoined the recreation room.

The doctor was sent for. Brother was anointed, for which he was prepared and fully conscious, and in less than a quarter of an hour, he was dead. God had, in a remarkable way, answered His servant's prayer.

Born in New York city, May 2, 1871, John Ditman at an early age was placed in an orphanage. Of these days,—he was less than 5 years of age—he could recall the most minute details. When he was but 6 years old, he was taken to Southern Maryland, where he began working on a farm. Of education, he had none. He loved to talk of tobacco, of turkeys, of oxen and corn. It was with a fling of his arm and accompanying gestures that he would show you how the turkeys would snatch large, green, fat caterpillars from the tobacco-plants. The size of the caterpillars, he would show you, were as large as his greatest finger. Then, he would continue, they would dash them upon the ground, and with their beaks work them into shape for the feast, and then with a jerk of the head, down went the squirming carcass. To watch this particular performance of the turkeys, he would always add, never improved his appetite.

There seems to have been little pleasure in this life for him, so, at the age of 18, he determined to try his fortune on an oyster-boat in the Chesapeake Bay. His days on the oyster-boat were happier but evidently not too fruitful, for after a year we find him back on the farm. It was here that he became acquainted with Father John M. Giraud, S.J., who was stationed at St. Inigo's, St. Mary's County, Maryland. With his counsel and direction, he decided upon the life of a lay-brother in the Society. He entered the Novitiate at Frederick, Maryland, on October 8, 1896, at the age of 25.

There, Brother Ditman learned those beautiful qualities which served him and the Society so well for nearly 50 years. Gifted with a good memory and naturally observant, he was humble to a fault, always obliging, and strictly obedient. His routine work he took as a matter of course, and whilst doing it, there

played about his lips a quiet smile, springing, no doubt, from the peace and joy of the Holy Ghost that were in his heart. Probably, that is the reason why he was greeted by all with a cheerful word, and a pleasant word always came back from him as an echo. For this little lay-brother—Brother Johnny was just about 5 feet—to serve his brethren, was to reign.

After his novitiate, Brother Ditman was sent to Woodstock for five years, as baker. This was followed by another year as baker at St. Andrew-on-Hudson. In 1905, we find him as sacristan at St. Ignatius' Church in Baltimore. However, Woodstock beckoned him back for four more years, and again as baker. From 1910-1923, he took charge of the refectory at St. Francis Xavier's, New York. His next status was to Jamaica, British West Indies, for nine years. He loved to speak of these years in Jamaica, where he was sacristan of the Cathedral. One incident in particular he enjoyed to narrate, though it must have been nerve-racking at the time. It seems there was some difficulty with the dome of the Cathedral and Brother Johnny climbed up to investigate. The "going up" was easy enough but once on the top, he began to look down. Immediately, the entire Cathedral began to swim before his eyes and he held on to what he could, for dear life, scared to death. For quite a length of time, he remained there, but finally manage to ease his way back to mother earth. "You didn't need to tell me to keep down from that dome after that!" he used to add with a chuckle. Returning from Jamaica, he was refectorian at Woodstock for seven years and finished his beautiful and useful life at Old St. Joseph's, Willing's Alley, where for seven years he had been sacristan and refectorian. "Thank God," he was accustomed to say, "they had too much common sense to make me a cook."

One of the fathers, returning home immediately after Brother's death and hearing the sad news, went to brother's room. There was Brother Johnny lying on the bed, the white coat in which he had served his

last meal, still upon him. A blessed candle was burning on the stand by his head. His crucifix and beads were clasped in his hands. Beside the bed was one of the Fathers, saying the beads. As he gazed upon him dressed, we might say in the livery of a servant, the words of Scripture came flashing into his mind: "Well done, thou good and faithful servant!" It was the thought uppermost in the minds of all. The profound stillness which settled over the community at Willing's Alley following his death, spoke more than any words the grief that was in each one's heart.

Had Brother lived until October he would have been 50 years in the Society. God ordained otherwise. May Brother Johnny's prayer be that God may send many more like him into the Society of His Son, where they are so sorely needed. May he rest in peace.

VARIA

AMERICAN ASSISTANCY

Re-adjustment.—Most of the news of the Provinces of the Assistancy for the past six months might be summed up under these three headings:

1. Chaplains, released from their duties with the armed forces, are returning to resume their former work or to assume new assignments.

2. Expansion—new buildings, new projects—is reported under way in many of our colleges and schools. Some details are listed under the Provinces below.

3. Veterans are returning to our colleges to begin or resume their education. Special programs have been arranged in all our colleges. Many colleges have set up counselling services, either under their own or the Government's auspices.

Jesuit chaplains and lay-teachers, returning from the services, have enabled our colleges to handle the increased enrollment and special programs.

"Jesuit Missions".—The circulation of the January-February issue was 127,500. In January, 1942, it was 52,500. The increase in circulation has been paralleled by an increase in donations and Mass-stipends for the missions.

Clothing Drive.—The Bureau of Information at St. Mary's College, St. Mary's, Kansas, submits this partial report on the poundage of clothing collected by and from Ours for shipment to Europe, as of February 1, 1946. It is difficult to obtain any totals on the amount of food and medical parcels, as many people

send these independently of our houses. But the following incomplete figures reflect the response of American Jesuits to the appeals of their European brothers, suffering from the ravages of war and its aftermath.

West Baden	3500 pounds
St. Michael's	4000 pounds
Los Gatos	750 pounds
St. Mary's	5000 pounds
Spring Hill	2750 pounds
Weston	5000 pounds
Woodstock	2500 pounds

America.—*The Catholic Children's Book Club* (CCBC) is a new service offered by *America Press*. It is not a "spiritual book" service, but selects books from the newest catalogues of all the publishers. Its purpose is to give highly skilled, responsible help to Catholic parents and teachers in providing the growing child with books. The service is intended for four groups of children, classified by age and sex. Twelve books a year will be supplied each member. Selections are varied and will include fiction, biography, travel, history, science, etc., always on the child's interest and reading level. To choose the titles each month, three expert Catholic librarians have been engaged. These will be under the direction of Father Gibbons, Executive Secretary of the CCBC. The present growing membership has reached the 1000 mark. Bishop Buddy has consented to act as Honorary Chairman of the Advisory Committee, and Father Gardiner, S.J., is Chairman.

Father Robert A. Graham, S.J., of the *America* editorial staff, has been in London since the opening of the United Nations Organization meeting in January. He is attending all sessions open to the press and sending his column by cable each week.

CALIFORNIA PROVINCE

Loyola University, Los Angeles.—Ground was broken in January for the new Downtown College. Besides classrooms, the building will contain a chapel, a library, an auditorium, a cafeteria, and offices for the administrators and professors.

El Retiro.—A new residence hall for retreatants is to be built, to add fifteen more rooms to the present accommodations for fifty men. The cost of the building, to be called *Marini Hall,* will be covered by a $25,000 gift from Frank Marini, of San Francisco, and his sisters, of Los Altos.

The retreatants have planned a celebration in San Francisco, on April 30, to honor Father Joseph Stack's golden jubilee in the Society. Father Stack began the retreat house in 1924, and was its superior until 1932.

CHICAGO PROVINCE

Detroit.—A men's residence hall, to accommodate two hundred students, will be added to the University's campus this year. The new building is to be known as Holden Hall, in honor of the donor, Mr. James S. Holden, a member of the Administrative Council of the University.

The University of Detroit High School is planning to build a new gymnasium.

Loyola University.—The seventeen-story Tower Court Building has been purchased by the University. This property will meet the need for expansion in downtown Chicago, replacing the present unsatisfactory quarters on Franklin Street. The purchase price of $500,000 was raised by a campaign among alumni and friends. Since its erection in 1927, the building has been used as

a club and for other purposes, and has an estimated value of $1,600,000. During the war, it was occupied by the Navy.

The Illinois Club for Catholic Women will occupy the upper eight floors when the Navy moves out in June. Though some remodeling must be done, it is expected that these new quarters will be ready for use in September.

The Medical School started an endowment fund campaign among its alumni, with three million dollars as its goal. An endowment of this size is needed, because of the current annual deficit of about $50,000.

MARYLAND PROVINCE

Georgetown University.—On Dec. 20, 1945, an honorary degree of Doctor of Laws was conferred on Father Alphonse E. Verhoosel, of the Northern Belgium Province. He also has Doctorates in Theology and Philosophy and is an officer of the Order of Leopold. At one time he taught theology in India, and for many years has been procurator for the missions in the Belgian Congo. He was forced by the war to leave Belgium. For the past four years he has taught both civilian and army students in the Georgetown College and School of Foreign Service. The day after the ceremony, he left by plane for Belgium to resume his work for the missions.

Golden Jubilee.—On February 3, Brother Joseph H. Ramspacher celebrated his golden jubilee in the Society. He has held the post of Brother-Secretary for the past thirty years, serving under seven Provincials of the Maryland-NewYork Province and the Maryland Province.

MISSOURI PROVINCE

Marquette University.—A Foreign Trade Institute is being planned with the cooperation of the Milwaukee Exporters' Club to provide comprehensive information for those interested in the export departments of Milwaukee industries.

The Naval ROTC unit, in March, will be returned to its prewar status and reorganized on a peacetime basis. Thus Marquette will be one of fifty-two universities to continue this training program.

Creighton University.—Near the end of 1945, a Post-War Law Institute was held for a period of three days. Papers were read by members of the state and federal judiciary, practicing lawyers, and members of the law faculty of the University. The total attendance for the various sessions was over 1,500. The purpose of the Institute was to refresh lawyer-veterans on procedural matters and to inform them of recent developments in key branches of the law.

For the same purpose, a twelve-week refresher course was given in the Law school, probably the first of its kind offered by any University since the end of the war.

St. Louis University.— Father Holloran, Rector of the University, announced the successful conclusion of the University Expansion Fund drive to raise two million dollars, started about a year ago.

The Queen's Work.—The purchase of a building for the Sodality's Central Office has been announced. It is six stories high, with a large storage-basement and room for 110 offices.

In an appeal to Sodalists to help raise $250,000, needed to complete the purchase and fit it for use by the Sodality, Father Daniel Lord tells of the expansion of the Central Office from 1925 to the present.

The first office occupied part of the second floor in a building not far from St. Louis's tenement district.

In 1927, a half-floor in the newly finished Dickmann Building was rented. The next years saw the circulation of *The Queen's Work* increase, the publication of pamphlets begun, and Sodality Conventions and Summer Schools of Catholic Action started. By 1931 the half-floor was bulging.

"Whereupon Our Lady sent us a fairy godmother." Miss Adelaide Grone donated her home for use by the Sodality. In the years following, the staff expanded into the two adjoining homes and into the former stables in back of the first house.

At present, the staff numbers almost a hundred; the circulation of *The Queen's Work* is at a wartime limit of 126,000; the Summer Schools' attendance, restricted by travel regulations was about 10,000; the latest totals of pamphlet sales is over eighteen million.

Belize Mission.—On October 4, a Caribbean hurricane lashed the southern coast with a ninety-mile wind and, spreading into the interior, laid low thousands of thatch houses, slashed coconut, banana and cassava plantations, and damaged scores of mission schools and churches. The Credit Unions of the Mission stations have planned cooperative rebuilding of houses and their plans have been approved by the colonial Social Welfare Officer.

NEW ENGLAND PROVINCE

Father O'Callahan.—On January 23, the Congressional Medal of Honor, the nation's highest award for valor, was awarded to Father Joseph T. O'Callahan, Lieutenant Commander in the Navy's Chaplain Corps. The medal was presented to him by President Harry S. Truman at a ceremony in the White House, the first time that a chaplain had been so honored.

Before conferring the award, the President read the official Navy citation. Officials of the Navy Department, and Jesuits from Holy Cross and Georgetown, where Father O'Callahan served on the faculties, were present, together with Father O'Callahan's mother and other members of his family. After the ceremony, a reception was held in his honor in Copley Hall, Georgetown University.

The official citation reads as follows:

> "For conspicuous gallantry and intrepidity at the risk of life above and beyond the call of duty while serving as chaplain on board the U.S.S. *Franklin* when that vessel was fiercely attacked by enemy Japanese aircraft during offensive operations near Kobe, Japan, on March 1, 1945. A valiant and forceful leader, calmly braving the perilous barriers of flame and twisted metal to aid his men and his ship, Lt. Comdr. O'Callahan groped his way through smoke-filled corridors to the open flight deck and into the midst of violently exploding bombs, shells, rockets, and other armament. With the ship rocked by incessant explosions, with debris and fragments raining down and fires raging in ever-increasing fury, he ministered to the wounded and dying, comforting and encouraging men of all faiths; he organized and led fire-fighting crews into the blazing inferno on the flight deck; he directed the jettisoning of live ammunition and the flooding of the magazine; he manned a hose to cool hot, armed bombs rolling dangerously on the listing deck, continuing his efforts despite searing, suffocating smoke which forced men to fall back gasping and imperiled others who replaced them. Serving with courage, fortitude and deep spiritual strength. Lt. Comdr. O'Callahan inspired the gallant officers and men of the *Franklin* to fight heroically and with profound faith in the face of almost certain death and to return their stricken ship to port."

Holy Cross.—The Most Rev. John P. Treacy, who was consecrated Coadjutor Bishop of La Crosse, Wisconsin, on October 2nd, 1945, is an alumnus of Holy Cross College, of the class of 1912. His elevation to the episcopacy brings to twenty three the number of Holy Cross Bishops.

Prince Hubertus zu Loewenstein is a visiting professor for the present school year under the Carnegie Foundation. He has given many outside lectures, besides his course on "The United States of Europe."

Portland.—Cheverus High School's plans for a new building were rather prominent in Portland news last fall, and even became an issue in the election in November. The property of the proposed new school is in a zone restricted to one-family homes. Permission to build had to be obtained by a unanimous vote of the city council. While this body was considering the question, the election campaign was under way. Since the council was in process of change from a five to a nine man board, the High School's plans were brought into the discussion and debate. Articles on both sides appeared prominently in the local press.

Finally, when the "lame-duck" council sat in December to settle the question, what was believed to be a considerable number of anonymous objections were reduced to complaints of two persons. Catholic and non-Catholic friends of the school prevailed against their arguments, and the council passed the motion to grant the right to build the school.

Missions.—A new departure in recruiting help for the missions has been announced by Father Thomas J. Feeney, Mission Procurator. Estimating the needs of the missions in Jamaica and Iraq, as well as the cost of training young Jesuits destined for these missions, at two million dollars for the next five years, Father Feeney has appealed for *monthly* contributions to Jesuit Mission Associates. In addition to the spiritual benefits, members will receive "from time to time excerpts from our modern Jesuit Relations, a news service compiled from original contributions of Jesuit missionaries around the world."

NEW YORK PROVINCE

Le Moyne College.—A successful drive for funds to begin work on the first two buildings of Le Moyne college was conducted during the last week of January. The goal of one million dollars was oversubscribed, and the total of gifts and pledges reached $1,600,000.

The campaign was launched by a letter of Most Rev. Walter A. Foery, Bishop of Syracuse, to the people of his diocese. In this letter, Bishop Foery developed at considerable length the need of a college to complete the Catholic education of young men in the diocese, and the role of the Jesuits in this work. The diocesan weekly devoted one issue to this appeal, with a full page of editorials written by the editor, Father John W. Lynch.

Plans for the new college began in 1941, when the Province consultors accepted the Bishop's invitation to enter his diocese. Plans were delayed because of the war. In May, 1945, a one hundred and three acre plot of land, now named Le Moyne Heights, was purchased at the east end of the city on Salt Springs Road.

A master plan, that calls for twenty buildings for various purposes and activities, was drawn up by the architectural firm of Eggers and Higgins, of New York City. For the present, the time schedule is set to provide for the breaking of ground on May 1, 1946 for the first two buildings. One is to be a faculty and student residence building; the other a classroom and administration building. Formal opening of classes is scheduled for September, 1947.

In the spring of 1945, Father Andrew L. Bouwhuis arrived from Canisius College, to be Executive Director of the project. Until a separate charter is obtained, the school will be operated under the charter of Canisius College.

In December, 1945, Father Anthony J. Bleicher relinquished the post of Socius to the Provincial, which he had held since February, 1934, to become Vice-

Rector at Le Moyne. After his release from the Chaplain Corps of the Army, Father Richard McKeon was assigned to the position of director of the Industrial Relations school.

A search of archives in France, Canada and the United States failed to discover any likeness of Father Le Moyne. Across the street from Le Moyne Hall, on Onondaga Street, where at present classes in the labor school are held, is the Onondaga County courthouse. There it was that Father Le Moyne's portrait was found, in a set of murals painted by William De Leftwich Dodge. One of them depicts Father Le Moyne as the discoverer of a salt spring while on a visit to the Onondaga Indians.

Jubilee.—On January 7, Father William F. Clark was honored on the 70th anniversary of his entrance into the Society. A Solemn Mass of Thanksgiving was offered in the Fordham University chapel with Father Francis A. McQuade, Provincial, as celebrant, Father J. Harding Fisher, Rector of Fordham, as deacon, and Father Edward C. Phillips as sub-deacon. Father Joseph A. Murphy preached the sermon.

In his long career, Father Clark has held many posts of importance. At the turn of the century he was Rector of St. Joseph's College in Philadelphia. After being Prefect of Studies in several schools, he became the first Province Prefect of Studies for the Maryland-New York Province. He was Rector of Woodstock from 1918 until 1921, when he was named Rector of Saint Andrew-on-Hudson. In 1927, he was appointed Superior at Kohlmann Hall. He joined the Fordham Community as Spiritual Father in 1935.

Brooklyn Prep.—A campaign is under way to raise $500,000 for the construction of a building as a memorial to the 1600 Prep boys who served in the war and to the forty-five who gave their lives. Built on the school's property, it will contain Alumni offices, an

Alumni chapel, a gymnasium and recreational rooms, a swimming pool, classrooms and activity rooms.

Prison Chaplain.—Father Anthony N. Glaser was elected President of the National Prison Chaplains' Association at its 75th annual meeting in November, 1945. The Association's membership includes Catholic, Protestant and Jewish chaplains working in prisons in all parts of this country and Canada.

Father Glaser's work has taken him to Randalls Island, Harts Island, and Rikers Island, his present post.

St. Patrick's Clerical Club.—A former member of the Club was among those ordained in February in Washington, D.C. This brings to 64 the number of those who have been ordained after beginning their clerical studies under the auspices of the Club. This work, to foster late vocations and provide courses to supply for deficiencies, is now under the direction of Father Edward F. Garesche, S.J.

Philippines.—The first steps toward the restoration of the well-known Ateneo de Manila have been taken by opening several classes in an old mansion that dates back to the days of the Spanish grandees. The house has been leased so that a full high school department might begin. It is hoped that the Colleges of Arts, Commerce, Technology and Law may soon be in operation also.

Under the direction of Father George Willman, the Community Service in Manila now serves about 8,000 members of the armed services daily. Running on a full-time basis, with a wide variety of attractions, the club seeks to supply the need for recreation for the troops still stationed in the city, or visiting it on leave or furlough.

OREGON PROVINCE

Gonzaga University.—A new engineering building will soon be under construction. About two-thirds of the cost, $200,000, has already been donated. The university is also planning the construction of a new fireproof library.

IN OTHER COUNTRIES

On January 31, Pietro Cardinal Boetto, Archbishop of Genoa, Italy, died of a heart attack in Genoa at the age of 74. He was known for his resistance to Nazi dictation during the war and was credited with persuading the German forces in the Genoa region to surrender without a fight in April, 1945.

He went into the fighting lines and convinced the Germans in the Liguria region, and the Italians with them, that further resistance would mean only devastation for the thickly populated cities and towns, that it would produce only useless bloodshed and suffering. His work among the victims of bombardments in Genoa early in the war gained for him a reputation for courage and charity.

Born in Vigone, near Turin, on May 19, 1871, Cardinal Boetto entered the Society on February 1, 1888. Ordained in 1901, he became Rector of the College in Genoa two years later. After this, he was Socius and Provincial of the Turin Province. During 1919-21, he was Visitor of the Spanish Provinces, and Procurator General from 1921 to 1930, when he became counselor of the Congregation for Religious.

On December 16, 1935, he was made a Cardinal-Deacon by Pope Pius XI, and on March 17, 1938, he was raised to Cardinal Priest and appointed Archbishop of Genoa.

Argentina.—Dr. Alexander Gallart, of Buenos Aires, has given the Jesuits of Salvador College a manuscript copy of the Spiritual Exercises that dates from the latter part of the sixteenth century.

Colombia.—Father Emilio Ramirez, now director of the Geophysical Institute of Bogota, while making his doctorate studies at St. Louis University, discovered a method of detecting storms at sea long before official government weather observors report them. After his work was published, the United States Navy took up the method and carried on further research in an attempt to increase the accuracy of weather forecasts and to aid in the routing of ships.

England.—Former servicemen accepted since V-J Day at Campion House, Osterley, are more than 125 in number, and include veterans of many campaigns, ex-prisoners of war and seamen. This center for late vocations was founded by Father Edmund Lester after the close of World War I.

France.—Father Michael Riquet has been appointed to give the celebrated Lenten lectures in Notre Dame Cathedral, Paris. Because he drew up a petition that was signed by a large number of Parisian students, asking Marshal Petain to renounce all collaboration with the Germans, he was deported to Neuemgamme and Dachau.

Since his return to France, he preached at the field Mass for deportees, celebrated in the Gardens of Chaillot at the foot of the Eiffel Tower and attended by more than 200,000.

Germany.—Father Ivo A. Zeiger has been delegated by the Holy See to assist the Papal Mission now stationed in Frankfort on Main. He is to work under the supervision of Archbishop Ciarlo and is charged with maintaining suitable contacts with the German Hierarchy. Father Zeiger was formerly Rector of the Hungarian-German College in Rome.

India.—On November 21, 1945, seventeen Jesuits were ordained at St. Mary's, Kurseong, for the various missions of India. Among this number were six members of the Patna Mission of the Chicago Province.

Japan.—In accordance with his policy of fostering religious activity in Japan, General MacArthur ordered that the "freeze" on funds of Jesuit missionaries of German nationality be lifted. This should facilitate the extension of work in the Hiroshima diocese and at the Catholic University of Tokyo.

Peru.—The Vice-Province of Peru has accepted a new mission territory in northeast Peru. The area is large, 35,000 square kilometers, but not too well settled, including in its borders a population of only 100,000. It has been placed under the patronage of St. Francis Xavier. In times past, Jesuits have given their lives for the Faith there.

A new *Messenger of the Sacred Heart* has begun publication in Lima. This is the 69th *Messenger* in the world.

Spain.—The remains of St. Francis Borgia, lost beneath the debris of the Communist-inspired fires in Madrid in 1931, have been recovered and once more have been satisfactorily authenticated.

In recognition of General Franco's services to the Society in Spain, he has been named an outstanding benefactor of the entire Assistancy. His esteem for the Society was evident in the total restoration of Jesuit possessions that had been lost in the expulsion of 1931, an act unprecedented in Jesuit history in Spain. After previous expropriations, the Society had been able to regain only a part of what it had lost. In gratitude, all priests of the Assistancy said three Masses, and the non-priests offered three Masses and three Holy Communions for his intentions. The same suffrages will be offered at his death for the repose of his soul.

Rome.—The annual retreat of the Pope and his household took place in Advent. It was preached by Father Mario Venturini of the Roman Province.

REPORT ON POLAND

This report on the condition of Ours during and after the war is from the pen of a Polish Jesuit, now in this country.

To give a brief account on the present state of the Polish Provinces we take excerpts from two letters received recently, though they were written earlier—the first in July, the second in October, 1945.

The letter of Father Zyczbowski (Provincial of the Province of Greater Poland) says:

"I shall not try to narrate all that happened, because that woud require too much space and more time than I have at my disposal. Moreover, I am all alone, as Fr. Socius is convalescing at Zakopane and the Procurator has been trying for almost a year to nurse back to health his legs which were severely wounded in Warsaw insurrection. My own health is not what it used to be, but thank God, I am still alive and still able to carry on. Here, meanwhile, things are constantly getting worse, for one can say that the whole Province is at present literally arising from ashes. Only the Lublin Residence went through the war without being dispersed. We were thrown out in Poznan, Gdynia, Lodz, Kalisz, Leczyca, Grudziadz. As we return there, we are finding nothing but bare walls, and even those are often in ruins.

"We are trying above all to begin the usual work, thus our first care is for churches and chapels being restored to usable condition. In Warsaw, the chapel on Rakowiecka Street is already open. On the main altar we have the image of Our Lady Mother of Grace,

from the church on Swietojanska Street. On the same altar are the relics of Saint Andrew Bobola. In 1939 the boys of the Polish Airforce took the relics from the bombed chapel on Rakowiecka (where the relics were placed after being brought to Poland) to the church on Swietojanska Street, which was our old Provincial Residence. In 1944 the Insurrectionists transferred the relics to a former Dominican church, for Swietojanska Street was the local front line and our church was completely destroyed as well as the adjoining Cathedral. In 1945 the soldiers of Gen. Zymierski (Polish Units with the Soviet Forces) brought the relics back to Rakowiècka Street.

"It seems that at the most difficult moments St. Andrew wished to be with his nation. Besides him we have here in our residence yet other martyrs of the Nazi perfidy. One room in the basement, at present walled up, contains the charred remains of about 50 people, among them 20 of Ours. On August 2, 1944, at eleven o'clock, they were gathered there, for no reason whatever, by the Gestapo and were pulverized with machine guns and grenades; then those still living were killed off, and all were soaked with gasoline and burned. Despite all this, from among those condemned, seven Fathers and two Brothers were able to escape. That is but one picture. What can be told by some others, who are returning now from different concentration camps?

"The Residence and the Church on Swietojanska Street are completely demolished. During the insurrection of 1944 they were hit by hundreds of grenades, several bombs, were twice on fire and finally, after all this, the Germans dynamited the towers. At present there are only ruins one story high. For over two weeks the front line passed through our church and the Cathedral. The Residence on Rakowiecka Street was hit by several grenades in the above described slaughter. The Superior of the Residence, (Father Kosibowicz—the famous preacher and writer

of the Province) was executed the same day, 300 feet from the Residence, on Mokotowski Field.

"We have regained some of our residences and churches in Lodz, Poznan, Kalisz, Gdynia and Lublin; but very many of them are badly damaged. To date we have lost the colleges of Wilno and Pinsk and the oriental houses of Dubno and Albertyn.

"Of 389 Jesuits of our Province we have listed the following losses: Died a natural death: 18 Priests, 4 Scholastics, 12 Brothers—Total: 34. Died in concentration camps: 8 Priests, 4 Scholastics, 3 Brothers Total: 15. Killed by the Germans: 12 Priests and 2 Brothers—Total: 14. Killed during the Warsaw Insurrection: 4 Priests, 6 Scholastics, 8 Brothers—Total: 18 plus 7 Fathers and 2 Brothers of the Cracow Province killed in Warsaw.

"Those are only the listed losses. Of many we still do not know whether they are dead or alive. Many of our Fathers and Scholastics are still dispersed, some of them have been received for the duration by different Provinces (Italy, Belgium, Germany).

"We are looking for help—if only it could be sent to us. We badly need cloth and linen, and we need them in great quantities, because we are all in rags, and in present circumstances there is little hope that we could get anything here, since we are not looked upon with too much favor. We could also use some fats, canned goods, rice or flour, so that we might more easily care for our Scholastics and Novices. And we could use some cash for rebuilding the Rakowiecka Street Domus Scriptorum, to resume publishing. Our dream of dreams is some kind of a printing press. Perhaps it could be sent by way of some trusted person in the Red Cross or UNRRA. (Otherwise it would be useless to send it, as it would never reach us.)"

Since this letter was written, the author (Father Zyczkowski) died from a heart attack. Father Elter (Socius) took his place provisionally.

The situation in the Cracow province (comparatively better) is described in a letter written by a Scholastic, released from Dachau.

They have suffered lesser personnel and material losses, but a great number of them will be handicapped for life as a result of the sufferings endured in concentration camps. Our Fathers of the Cracow Province have been expelled from the territory incorporated by the Soviet Union. It means a loss of Churches, institutions and residences in Lwow, Stanislowow, Kolomyja, the famous Lyceum of Chyrow and other places.

Mr. Cieciwa, who is studying in Rome, tells in a quiet, matter-of-fact narrative how several Polish Fathers and Scholastics of his group escaped the Soviet NKVD, only to find themselves in the hands of the German Gestapo, allied by then with Soviet Russia.

Arrested, while taking a shower in our College in Cracow, Mr. Cieciwa, with some 20 others, started in 1939 his "Via Crucis," which lasted five and a half years. The cells of different prisons in Poland, the dreaded camps of Oswiecim (Auschwitz) and Dachau took the place of Regency for those Scholastics, and were the additional "Probation" for the Fathers.

All kind of trying humiliations and sufferings: to begin with orders to appear naked before the mocking crowd of SS men, up to the "hanging on a crucifix" staged by the same torturers with our Fr. Bednarski as a victim. The long 66 months of a slow daily torture have been described in Mr. Cieciwa's letter as something almost normal. He emphasizes only the fact, that about 50% of the Polish Jesuits survived the six years of the "combined occupation." But we have to remember that a half of those survivors are now weary, old, sick and tired. And they still have to survive this winter, without a sufficient supply of clothing, food, fuel, and very often without a home.

The letters do not bring details on present conditions under the Soviet occupation. Trying not to get in trouble with the "military censorship" of the NKVD,

Father Zyczkowski says mildly: "We are not looked upon with too much favor." We hope to receive some more letters, as an answer to the Christmas packages sent from Woodstock which totaled 511 lbs.

The above described situation of the Polish Provinces has a specially interesting "strategical significance" for all of us: since the days of Catherine the Great, for the first time we have an organized group of Jesuits in the territory occupied by the Russians. This card can be played, if we shall take a chance. Providence has its own unscrutable ways, but we all can help Providence. Who knows, maybe in 1950 we shall have our Eucharistic Congress in Moscow, thanks to the "penetration" of the "crippled Catholicism," as the Soviet officials call our martyrs exiled in Siberia and scattered through the immense territory of the Soviet Union.

REPORT ON EAST GERMANY

(*Resumé of a letter of Father Bernard Hafig, Provincial of Eastern Germany.*)

The Society has regained possession of the novitiate of Mittelsteine and the retreat houses of Hobeneichen and Zobten, near Breslau, which had been seized by the Gestapo. Aerial attacks destroyed the houses in Konigsberg, many houses in Berlin, including the Provincial's Residence, and the church and residence at Dresden. The church at Toppau, a remarkable work of art, was completely destroyed by an incendiary bomb.

Several Fathers (Pies, Schmidt, Kipp, Roth, Reighmeister) were confined for various lengths of time in concentration camps or in prison. Others were excluded from certain parts of Germany, v.g. Father Rondholz who gave days of recollection to the priests of Silesia. A priest denounced him to the Gestapo.

We lost during the war: fourteen killed in combat; two killed by bombs; two shot by the Russians. Two Fathers were deported by the Russians (no one knows where) and twenty-two others, Brothers or scholastics, are still unaccounted for.

At Konigsberg, the residence was completely destroyed. The church at Heiligelinde, a well-known place of pilgrimage in East Prussia, is intact, as well as the residence. But the Russians made a clean sweep of everything. Father Schulte, who is there with two Brothers, says a Requiem Mass every day because he has only black vestments. At Breslau, our church, although in a very damaged condition, can still be used. At Oppeln, we have for the time being given over our houses to the Jesuits from Southern Poland who have established their tertianship there. Many of Ours are still in the district of Glatz. In Silesia, the situation is almost unbearable. To have a ration card, one has to be a Pole.

At St. Clement's Church, Berlin, religious services have been resumed; we have regained the house that served as a club for the youth. The principal task is the restoration of our Gymnasium, *Lietzensee,* in Berlin, closed under the Hitler regime. The Commissioner of schools for the city is a communist. He has not answered the request made to him for the reopening of the school. But it will reopen just the same. We hope to have as many pupils as before the war (500). But we have to face enormous expenses to reconstrust a part of the college. Money is scarce the Russians have made off with it.

We know how priests were massacred in Mexico and Spain. It seems that Russian domination places us under the same menace. The Diocese of Ermland is completely destroyed, as well as the Archdiocese of Breslau and many sections of the Diocese of Berlin.

The situation of Catholics, in many cases, is so desperate that they consider suicide permissible as the only solution. The sixth, seventh and eighth commandments don't exist for the Russians. Conta-

gious diseases spread everywhere due to the famine. The death toll is very high. At this time, we cannot yet foresee what ministry the Province can undertake.

These reports are incomplete, though drawn up conscientiously and to the best of my knowledge. For the most part, the details come from our own priests.

Books of Interest to Ours

The Psalms: New Latin Version, Latin-English Edition. Benziger Brothers, New York.

This new Latin version of the Psalms, translated directly from the original Hebrew text and compared with the Vulgate and other ancient versions, has as its direct aim to present a clear and intelligible text easily comprehensible to the average priest. Hence the vocabulary of the Vulgate was retained as far as was consistent with accuracy and intelligibility. The average priest of today has received his knowledge of Latin primarily from a study of the classics, from Augustan rather than Augustinian Latin. By choosing the Latin vocabulary for this new version of the Psalms from the best found in both the classic and the silver age of Latin literature, the translators again achieved clarity and elegance without sacrificing intelligibility.

This particular edition contains the Latin text with a parallel (and new) English translation, together with introductions and notes which aim at making the meaning of the psalms clear to the average Catholic reader.

The book has a special interest for Jesuits in the fact that it is the work of the Jesuit-directed Biblical Institute in Rome and bears the *imprimi potest* of Father Augustine Bea, S.J., Rector of the Institute. American Jesuits in particular will be interested in the contributions of Father William H. McClellan, S.J., of Woodstock College, who wrote the preface and the introduction to the supplement containing the liturgical canticles; of Father James E. Coleran, S.J., of Weston College, who wrote the commentary for each psalm and canticle; and of Father Francis P. LeBuffe, S.J., who made constructive recommendations.

All of Ours will find this Latin-English version of the Psalms helpful both for purposes of study and for quiet devotional reading and meditation.

J. M. Snee, S.J.

Selected Writings of Father Ledochowski. *The American Assistancy of the Society of Jesus.* (Ad usum nostrorum privatum tantum.) Loyola University Press.

In this beautifully printed volume a large selection from the writings of our late Father General is presented in English,

together with a few important pronouncements on kindred subjects by the Holy See, the Sacred Congregations, and the last two General Congregations. The texts, taken from the *Acta Romana,* are carefully arranged under six headings: The Institute, the Society, the Saints of the Society, Religious Spirit and Discipline (including Studies), the Ministries of the Society (Education, Foreign Missions, Retreats, Sacred Heart, Sodality, Writers, etc.), and *Responsa.* The book will be of great value and convenience for all superiors and libraries for conferences, exhortations, and direction of Ours, for private reading, meditation, and reading at table.

It is a pleasure to note the excellence which in general characterizes the English of these translations. In this respect the present volume far surpasses any previous translations of our Generals' Letters.

J. P. Lahey, S.J.

That You May Live. *By Lou F. Cervantes, S.J.,* (Missouri Province). Guide Press.

Even before the publishers printed it, Father Cervantes' *That You May Live* had become a popular book. This striking presentation of the doctrine of the Mystical Body of Christ simply had to take. So much so, in fact, that the Catholic Digest printed the 35-page chapter "Paul to the Modern" three months before the book as a whole had received Bishop Schulte's *imprimatur.* And then a layman who had read the Digest article ordered 10,000 reprints.

Yet this chapter which heralded the book is perhaps the poorest in the piece. In it, Father Cervantes endeavors to apply the theology he has been explaining. But he is better at theology than at its practical applications.

Like Caryll Houselander, Father Cervantes would make the Mystical Body the center of Catholic living. Better than she, he explains with pointed pen the foundations of that dogma; yet he has not that human sympathy which one finds in her writings. One suspects that in his very successful effort to make ancient theology new, Father Cervantes has occasionally tried too hard to gain stylistic effects. And he has failed too often to display the *pectus* which one might expect in his book.

Yet despite these flaws, and despite the price that the publishers have set on such a little volume, we would say that every Catholic College student should be obliged to read it. Nowhere else to our knowledge, can the senior adolescent find

such an accurate presentation of dogma, wrapped in such modern style. And nowhere could a priest or teacher find a better guide if he wanted to learn how to set the "Cursus Theologiae" to a modern tempo.

J. W. Magan, S.J.

We Offer Thee. *By John P. Delaney, S.J.* (New York Province). America Press.

We Offer Thee has already received wide and enthusiastic praise in the Catholic press. However, we wish to go on record as adding our bit to the volume of deserved appreciation accorded to it. Ours have grown used to *America's* column "The Word" and to the penetrating insight with which Father Delaney treats the liturgy of the Sunday Mass. In *We Offer Thee* we have a handy collection of these sermonettes for ready reference and meditation.

The author has been singularly gifted with a modern awareness of the Mass. War, business, marriage, study, pain, money and the hundred other disparate aspects of everyday life gain unity and eternal significance when we offer them to God in the Mass. The constant emphasis on the efficacy of Christ's redemptive Sacrifice daily renewed on our altars, reveals a mind completely captivated by the reality of the Incarnation and of our incorporation into Christ. All the face of the earth is renewed in Christ, in His Sacrifice and in our participation with Him in this great Act. In this connection it is heartening to note the optimistic spirituality with which the book is imbued. Joy, we are told, must mark the Catholic who really understands and lives the Mass. This is a healthy antidote against the near-sighted rigorism being spread by some in an effort to defeat modern paganism. A brief citation from "Money Can Be Beautiful" is a good indication of this:

> A father's pay envelope is used correctly when it means the flush of health on children's faces . . . an attractive dwelling that love can make into a home . . . when it is the means for the education of young minds in the way of Christ . . . so use every penny that the penny and its use and what it purchases may be offered to God in the Holy Sacrifice of the Mass. Such use of money is Christian poverty.

Briefly, the book and its point of view is realistic, simple, homey; yet, theologically and psychologically, profound and pregnant.

J. D. Boyd, S.J.

The Heart in Divine Praises. *By Francis P. Donnelly, S.J.* (New York Province). Fordham University Press.

People who are looking for a simple way of making mental prayer will find Father Donnelly's new booklet helpful. Saint Ignatius' second method of prayer is here applied, by one to whom it is familiar and dear, to the Divine Praises and to the Seven Last Words of Our Lord on the Cross.

The second method of prayer given by Saint Ignatius in the Exercises consists in taking any form of vocal prayer and pausing at the important words as long as one finds "meaning, analogies, savor and consolation in the considerations pertaining to that word." Father Donnelly finds in the recurrent "Blessed" of the Divine Praises the great thoughts that like great stones underlie the whole structure of Christian life and worship; while the seven words of the dying Christ are for him as so many swords of the spirit against the capital vices.

Father Donnelly here deliberately lays aside the devices of clever speech, with which as a teacher of rhetoric he is familiar, and writes in a plain, almost unpolished style. In fact, the booklet is not so much written as prayed. Its greatest charm is its simplicity; and this, after all, is the greatest, as it is the most elusive quality of persuasive speech.

A very interesting appendix gives an account of how the Divine Praises came to form part of the liturgy of Benediction.

H. De La Costa, S.J.

Guerrilla Padre in Mindanao. *By Edward Haggerty, S.J.* (Maryland Province). Longmans, Green and Company.

Father Edward Haggerty, S.J., has written a remarkable story about a remarkable experience. His unique position as priest and organizer sustainer, and high ranking officer of the Filipino Guerrillas in Mindanao through the war years, brought him experiences and gave him access to facts no one else could have had. *Guerrilla Padre* is not "just another War Episode." It is a living, moving, thrilling story. Its vitality and sustained interest are due in large measure to the fact that Father Haggerty wrote his story, at least in diary form, while actually going through these crowded years. Consequently there was no going back after the War into the realms of vague memory. One of the author's achievments in giving us *Guerrilla Padre* is that he could find time and the means to write, while so engaged in his work as priest and Guerrilla leader.

But more than this. Father Haggerty goes deep beneath the sound of bullets and the roar of bombs. As you read through the story you are in constant contact with the religious heart of a priest who was Guerrilla only by necessity. His love for his Filipino people burns brightly through the pages. Perhaps the outstanding value of Father Haggerty's book is that it gives a true picture of the undying loyalty of the Filipinos to America, the Church and God.

Daily association with the American Guerrillas in Mindanao gives the author the opportunity of paying a sincere tribute to their heroism. His praise of these American Officers and men, who would not surrender, is one of the most impressive parts of the book.

All of Ours should read this book because it is not only a thrilling story well told but also it is a source of great inspiration. *Guerrilla Padre* may well take it's place among the classics of Missionary literature. The book should be recommended to the students of our schools and colleges. The seed of priestly and missionary vocations may well be the result.

The author tells us that he is but a symbol of the many Missionaries who remained with their people during their Passion. Some of these heroes of God made the supreme sacrifice, while others are now recuperating or have already returned to their beloved Filipinos to help in the gigantic task of reconstruction.

In future editions (may *Guerrilla Padre* have many!) the extract from Major General Sharp's letter, printed on the jacket, should be incorporated into the book itself. And we would all take a just pride in seeing the "S.J." after Father Haggerty's name on the title page.

R. R. Goggin, S.J.

The Golden Years. *Anonymous*, and by co-author *Joseph Husslein, S.J.* (Missouri Province). Bruce.

A story of the Holy Family's life together, from the Annunciation to the departure of Jesus from Nazareth, it is written with warmth and thoughtfulness, especially with that thoughtfulness of the heart which can be so rewarding to a reader who seeks, in his reading about our Lord, a nice balance of light and devotion.

Reading *The Golden Years* is like paging through an album of those years at Nazareth, Bethlehem, Egypt, and Nazareth again. Only the sensitive imagination of a mother could have clothed with such richness of detail its glimpses of Mary's feelings after the angel's departure ("as her body was chalicing

His Word"), of the Infant's first step ("little feet of the Creator clinging helplessly to the hard rough earth"), of Nazareth seen again after Egypt ("white homes sunning themselves like gulls upon the rocks"), of Jesus dropping His tools when He returned from the day's work.

The reader will be impressed by the book's conviction that Joseph took Mary to Bethlehem considerably before the time of the Nativity, and by the reasons advanced for that conviction. Even more will he be grateful for its portrayal of Mary as *wife*, and of Joseph's "virginal Paternity." These give its own unique sense of wholeness to this picture of the Holy Family.

In taking the spiritual diary of "a Catholic wife and mother" and fashioning from it the present book, Father Husslein has deserved well of all who seek for excellence in spiritual reading. If its prose is noticeably adjectival and emotion-packed, it is because this prose embodies not merely poetry but prayer.

JOSEPH BLUETT, S.J.

The Glorious Ten Commandments. *By Daniel A. Lord, S.J.* (Missouri Province) The Queen's Work.

There is no doubt that occasionally there is a tendency to regard the Commandments as restricting our liberty. It is on such occasions that Father Lord's "The Glorious Ten Commandments" ought to make its appearance. Very clearly and convincingly, he draws two series of pictures: the first, man when he flouts the Commandments; the second, man when he observes the Commandments. There is only one conclusion: even if God had not given the Ten Commandments to Moses, and even if there were no God, man's good would demand that he cling tenaciously to these laws.

Each of the six chapters possesses an abundance of rich material for one of a course of sermons on the Commandments. And the positive picture of the Commandments should be as refreshing to a congregation as it is to the reader.

J. W. KELLY, S.J.

Some Notes for the Guidance of Parents. *By Daniel A. Lord, S.J.* (Missouri Province). The Queen's Work.

These *Notes* of Father Lord, now in their third printing, form a handbook for parents concerned with the obligations

of parenthood. Practical, comprehensive and detailed as a Scout's Handbook, it will be a guide from courting days to grandparenthood. A rule of life for fathers and mothers seeking perfection in their vocation as parents would differ but little in doctrine, counsel and methodology from what is here presented. It will, therefore, be of practical value for those whose duty is the guidance of modern parents. Frank on the matter of sex, honest in apportioning praise and blame, positive in pointing the way to the hundredfold of a happy family and life eternal,—the book meets a present need, modern and American.

F. P. Rothlauf, S.J.

My Father's Will. *By Francis J. McGarrigle, S.J.* (Oregon Province). Bruce Publishing Company.

In one of the most significant spiritual books ever written by an American Jesuit, Father McGarrigle shows how the principles of the spiritual life can be synthetized in the light of God's Will considered as a norm of perfection. The author is fully justified in pointing out (p. 4) that in following this norm the soul is in no danger of becoming unbalanced spiritually. In attributing prime importance to God's Will in our regard we shall by no means be exaggerating the importance of a minor spiritual practice. The will of God is our sanctification both in the sense that God wishes us to be holy and that His Will constitutes our holiness.

Many chapters of this excellent book are certain to appeal to Jesuits. Chapter Two of the Third Part "Whatever is, is Perfect" contains a profound examination of God's Will in regard to the effects of moral evil. Here and in the two subsequent chapters we have needed light on a difficult problem. The First Chapter of the Fourth Part "Civil and Religious Obedience" should be meditated carefully by Religious. For there are unquestionably many Religious who do not practically realize what "sublime sanctity, supreme nobility and logical reasonableness" are comprised in a love of obedience. There are many other luminous passages which will invite the thoughtful reader to meditation.

Although Father McGarrigle's book is not a development of the *Spiritual Exercises*, many passages afford clear evidence of the depth of his grasp of the doctrine of St. Ignatius' golden booklet. It is refreshing, for example, to find in the Fifth Part a brief, but correct and competent, explanation of the "Three Degrees of Humility."

The author has a fund of apt stories which help him to drive his teaching home. In addition he has culled many hundreds of passages from spiritual and secular writers to ornament and render clearer his text. Perhaps it might have been better to incorporate the wisdom of some of these quotations into the author's own text. But that is a affair of minor importance. The work is to be highly recommended for all, and especially for Jesuits.

E. A. Ryan, S.J.

BOOKS RECEIVED

Our Way to Peace in the Atomic Age. *By John P. Delaney, S.J.* (New York Province). America Press.

Know Your King. *By Robert F. Grewen, S.J.* (New York Province). America Press.

Three Saints for the Incredulous. *By Robert E. Holland, S.J.* (New York Province). Fordham University Press.

My European Diary. *By Daniel A. Lord, S.J.* (Missouri Province). Queen's Work Press.

Our Part in the Mystical Body. *By Daniel A. Lord, S.J.* (Missouri Province). Queen's Work Press.